

Domestic Missions

OF THE

Protestant Episcopal Church.

NOVEMBER, 1869.

A LETTER FROM BISHOP TUTTLE.

SALT LAKE CITY, *September 16, 1869.*

REV. AND DEAR SIR:—I am again in Mormondom. As I sit to write I notice men at work on a Mormon meeting-house not ten rods off. It is a substantial building of stone, but a mere barn for architecture. Each ward in the city has its meeting-house and its bishop. There are twenty wards. I am far from being my Lord Bishop here. Bishops are common things. There are one hundred and twenty in this Territory: and, I should suppose, one hundred meeting-houses. Then Brigham has his “cathedral”; the huge tabernacle yonder up the hill-side. I wish we could have a church here. Its decent architecture would be a sermon to all the gazers of the street. Its bell summoning to worship would be a new thing to Utah ears, for not one such is now in the Territory. Its consecrated walls, its sacred chancel, its orderly and reverent worship would lift up the thoughts, and tastes, and habits of our young people here, to the plane of a higher and more beautiful, and so indeed more useful, Christian civilization. Dear friends of the Church, and givers to the Church’s work, may we not now have a church building instead of the hall in which for two years we have worshipped? Have we not now been long enough steadily at work to justify us in seeking for a church among Brigham’s meeting-house and tabernacle?

I came from Montana five days ago. I expect now to take up my residence here. I have rented an adobe-house for \$50 per month. Some one having three wives built it, I am sure, for there are three front doors from the street. It is conveniently near to our school and to our “Independence Hall.”

I am most pleased and thankful to find our school prosperous. It has

opened its third year with one hundred and eighteen scholars. In July, 1867, we began with fifteen scholars; and if our friends at the East will come to this city, and visit our school, and be present at our daily prayers and praises, and heed the thorough mental, and moral, and spiritual culture in which we are striving to mould and train the young, not one plea more will they need from us to secure their zealous and steady aid. After I come back from Idaho, whither I go next week, I shall take immediate personal charge of the school, teaching in it myself. Messrs. Foote and Haskins, who wisely began this school-work, and have patiently kept it up, are still the skilled guides of it. With the help of two female teachers they are its corps of instructors.

Last Sunday, Mr. Foote was absent at Corinne, a growing town on the railroad, where he is holding stated Services, and building a church. Mr. Haskins and I officiated here. At the Holy Communion there were twenty-six Communicants.

I have spent the last eight months in Montana; seven of them in Helena, the largest town, and one in travelling through the Territory. In Helena, I administered the Holy Communion for the first time last Easter Day. There were nine Communicants. We held Services in the Court House. I confirmed twelve persons there before I left. The Rev. Walter F. Lloyd, I am grateful to say, has come to my aid, and has taken charge of Helena. He has already opened a parish school, and is going to build a Rectory.

In my late Missionary tour in Montana, I travelled in stage, on horseback, and a-foot, twelve hundred and forty-five miles, holding Services in eleven different towns. In Virginia City, the capital, I found the Rev. Mr. Goddard steadily at work. He is the only Minister there now. Even the Romish Priest has departed, shutting up his church.

With the aid of my invaluable "Mission Services," and after a little precedent instruction, I had good responses for our worship in all my wanderings. One Service was in our own Church; one in a Methodist-house; three in court-houses; one in a billiard-hall; one in a town-hall; one in a lager-bier saloon; three in log cabins.

In Deer Lodge I have a lot secured. I wish I could place a Missionary there. Only the Romanists are at work as yet. In Bozeman are the Methodists only. I am to have a lot there, and hope one day to get the man for occupation of it. These two towns are in the midst of rich agricultural regions, with promises of prosperity and permanence.

In Bannack, a mining town, scarcely any other religious services are ever held than my yearly ones. The Sunday I was there, the inhabitants thoughtfully suspended for once their customary weekly sports of horse-running, foot-racing, and cock-fighting, and came to the services. In the evening the floor gave way in the upper room of a hall while we were singing the Psalm. It sank four inches. We all expected it to go

utterly down. I am a great admirer of bravery, coolness, presence of mind, unselfishness; methinks I have pointed some rhetorical periods in commendation of these virtues. But the humiliating fact to be told is that when the floor gave forth that awful cracking, I was the first to spring out the door near my back, and down the stairs. When my feet were on terra firma I was full of courage and valuable forethought, and I shouted to the surging congregation: "Don't rush, don't push. You'll break the stairs: you'll crush the children." A carpenter examined. An important under prop had given way. We might come back and be safe if we would remain near the sides of the building, leaving the centre unburdened. So, a little ashamed of myself, I went back; and many more, though not all, came back, and we finished our usual Services and sermon. It was of God's merciful goodness that the floor of that huge building, whose roof and sides were of logs, did not go down and crush scores to death. Between my last year's visit and this, no religious Service has been held in Bannack. Would that we could supply some one to look after the wandering souls of its inhabitants, and especially its children.

In Bozeman, I saw three hundred of the Bannack Indians passing through to join the Crows. Should these two bands be induced to join the hostile Sioux, we would indeed see sad times in Montana. But if our Montana Indians keep peaceable, and can be collected on reservations, I hope one day to be able to do something among them. I am watching with anxiety and admiration the continuance and gathering results of Mr. Hinman's noble labors among his people, the Santee Sioux, to the end that what he is doing may minister information and guidance touching what we are to do.

I made out my Annual Report yesterday. The tone of it was not desponding. Nay, the Lord always has helped me to keep cheerful in this work.

But there are discouragements, perplexities, embarrassments, "fears and tremblings" manifold. It is best. Pride and self-trust shoot up and thrive from unchecked success; and pride and self-trust are not Gospel virtues, neither pleasing to God in the present, nor to be of much good to us in the future, when we shall be called to give an account of our stewardship.

DEACONESSSES.

Deaconesses; or, The Official Help of Women in Parochial Work and in Charitable Institutions. By Rev. J. S. HOWSON, D.D., Joint Author of "The Life and Epistles of St. Paul." London: Longman, Green, Longman & Roberts. 1862.

VIEWED in one aspect, the condition of the Church of the present day is deplorable. Very great is the occasion given to its enemies to blaspheme. Doctrinal differences sunder, and even alienate us, so that, to a very considerable extent, we may be said to be under congregational regimen. Truth in one parish is deemed untruth in another; a sermon that is orthodox in the opinion of one congregation is anti-Christian elsewhere; and if a Clergyman preaches in a strange pulpit, it is prudent, at least, to select a sermon that is thoroughly unpronounced. He does not know to whom or for whom he is preaching.

Aside, however, from this aspect of the Church, there is another, which must be contemplated with feelings of profoundest thankfulness. To whatever one of the several parties in the Church, men belong—the High, the Low, the Broad, or the No-Party—they are all united in the opinion that work is an important, if not *the* important end and object of the Church's existence. In view of this fact, we regret that one topic of immeasurable importance, in the department of practical Christianity, has not received in this country even a modicum of its well-deserved attention.

We are very *au fait* at exhibiting the ridiculous phase of the question so unfortunately denominated Women's Rights; we clearly foresee the disastrous consequences of feminine suffrage, and the social catastrophe that impends, if the current of woman's energy should be turned aside from its natural course. But, while showing very satisfactorily what woman cannot do, and should not do, we have as yet devoted little time and scant sagacity to demonstrating what she can do, and should do. On the other side of the water, this subject has attracted very considerable attention. Prominent among those who have brought it into public notice, and perhaps foremost among those who have aimed to disabuse English Churchmen of the prejudices and apprehensions excited in their minds in connection with it, is Dr. Howson, the colleague of Conybeare in writing the Life of St. Paul, and at present Dean of Chester. It seems to us matter of surprise and regret that his work on Deaconesses has not been republished in this country, with the necessary modifications of a local nature.

Lest any misunderstanding of his object should exist, he takes

pains in the preface to state that he is not contending for Sisterhoods of the conventual type. "The opinion," he says, "which I have been led to form," (and his opinions are based upon data of a practical nature, and data which he has obtained by thorough personal investigation and examination), "is in favor of a free and flexible parochial and diocesan Diaconate, rather than a strictly organized system of the conventual kind. More particularly," he proceeds to say, that "it is erroneous to consider the Deaconess Institution as identical with a Sisterhood." Such an institution would have for its object the training of women for work of a suitable kind in the parish. "There might be Deaconesses without it, just as there might be schoolmasters without Training or Normal Schools, or Clergymen without Universities and Theological Seminaries." Whether or not it would be desirable to have such preparatory schools, "whether we could ever have an efficient organization of Deaconesses without some preliminary provision for training and testing," is, in Dr. Howson's judgment, "a point to be determined by reflection and experience." We are disposed to think that in general such provision would be eminently desirable, if not absolutely necessary; yet, as our author says, it is not the great, the all-important question. It is an affair of detail.

So, likewise, he judges that the matter of associated residence is one which may safely be left undecided, to be determined by local circumstances. "To say," he writes, "that a Deaconess cannot work parochially unless she is associated in a home with others, would be to strike at the root of the whole system. To say, again, that an orphan or widow, discharging the duties of the office, must necessarily live in solitary lodgings, would be an obvious cruelty."

What Dr. Howson urges is, that in some practical mode, which shall be adapted to the circumstances of different parishes and the character of the people concerned, female agency shall be *systematically* employed in carrying on certain branches of work, charitable and ecclesiastical, in which, by nature, women are better able to succeed than men.

Setting aside, as not involving the principle, all questions of detail, he expresses thus his view of the matter: "I believe that if women are professionally and officially employed in works of religion and charity, under the direction of the Clergy, and if they have the general recognition of the Bishops," everything essential would be secured.

He considers that there should be an *office*, of what may be termed a semi-clerical character, to a considerable extent the counterpart, not of our present abnormal male Diaconate, but of the male Diaconate as it existed in the Apostolic Church.

The persons who should discharge the duties of this office, he thinks, ought to be set apart by a species of benediction, though not necessarily by the laying-on of hands.

This benediction, or, if we may use the term, modified Ordination, should not, however, be deemed perpetual, nor should any vows of abstinence from marriage be required. It should be optional to abandon the office at the close of some limited and specified period, or, indeed, at any time, if domestic circumstances should require; and, as in the case of the Clergy themselves, so in that of the Deaconesses, there should be liberty to marry, should it be desired. The only vows necessary to be taken are those which are manifestly indispensable to securing the end in view. System can be attained only by the laying down and the observance of regulations. Nothing is attempted to be done by a community of persons without adopting some fixed principles of action, nor does success ever mark the career of an individual unless he frame for himself a definite code of procedure. In the case of the Clergy, pledges are demanded. The general laws which regulate ministerial life are those of *obedience* to the constituted authorities of the Church, *willingness* in accomplishing the service that may be committed to them, and *fidelity* in the discharge of all official acts. These vows are deemed absolutely necessary to secure order and system in the working of the Church, so far as the agency of *men* employed in carrying on its work is concerned; and these are, justly, we think, deemed essential in case of *female* agency. Without them we cannot conceive that any systematic work can possibly be done. It will be random, transient, inconsistent, unreliable, lacking in every characteristic of order.

The duties of such an office, as is suggested by Dr. Howson, would evidently be, (1) nursing the sick; (2) endeavoring to reclaim fallen women, and to prevent the increase of their numbers; (3) teaching and parochial visiting, with the view of evangelizing and elevating the poor.

In regard to the first of these, the value of Deaconesses who should be trained nurses, need scarcely be expatiated upon. Persons who live in cities hardly realize, however, the lack that is felt in this respect in rural districts. There are, we think it may safely be said, hundreds and thousands of deaths occurring which, humanly speaking, might be prevented, if there were trained nurses in attendance who could understand and follow with exactness the directions of physicians. We think we cannot be wrong in saying that there are hundreds of villages in which there is not a single person who could be called upon to act as nurse who is capable of feeling and watching the pulse. Time and again, cases have come under our own observation in which the most necessary, and at the same time simple and explicitly given orders regarding the giving of nourishment and medicine have been thoroughly neglected, not from want of goodwill, but from want of capacity. Not many weeks ago, a plain-spoken laborer, whose dying wife was sedulously attended by her neighbors, said to the present writer: "These women, sir,

are kind, but they're rough." It seems to us that this incident, which is, no doubt, only one of thousands, is of itself sufficient to make clear the necessity for trained nurses.

If it be argued that there are such, we admit it. There are professional nurses, and good ones. There are also comfortable houses; but it is not in the power of everybody to obtain the possession of the one, or the services of the other. When a man receives a dollar and fifty cents per day upon which to support a wife and four or five children, it is manifestly impossible that he should spare one dollar per day (which is the lowest rate of compensation for good nurses) to secure the attendance of one in case of sickness. Moreover, the professional nurse has for her great object, the making of money; the paramount object of the Deaconess would be to do good.

In regard to the second point, it is quite too obvious to need any demonstration that "the lowest and most degraded are to be rescued only by the purest and best and most devoted of their sex."

As to the parochial ministrations of the Deaconesses, they would be the most valuable help to the Clergy that could possibly be devised. Dr. Howson calls attention to the fact that the elements of society are being rapidly separated one from another. The well-to-do reside outside the city, leaving the poor and degraded, who need the active interest and elevating influence of the former, very much by themselves; or, as he forcibly states it, "the work is in one place, the workers in another. In one place there is every facility for obtaining a Clergyman of ability, and zeal, and popular talents; the poor are in manageable numbers; the schools are easily supported; the Sunday-school teachers are competent and abundant; in another place everything is unfavourable as to every one of these particulars." Very appropriately has it been said, in reference to the necessity of securing Sunday-school teachers of refinement and intelligence: "Social rank always tells, and gives natural weight of manner without assumption." Dr. Howson quotes the lamentations of clerical friends. One writes thus: "I have tried young people who reside in the neighborhood; but these I have found deficient in qualifications. Moreover, owing to their being familiar with the scholars during the week, they are unable to maintain discipline on the Sunday. I have therefore been obliged to obtain teachers from families who live at a distance, but who attend my church. I regret, however, to add, that they soon grow weary of the work, and plead that walking to and from the church and schools three times a day is more than they can manage." Another says: "I am obliged to set my own son, a lad of ten years of age, to teach the youngest class of boys. Under these circumstances it is no wonder if the school is badly attended, and, as I have no mixture of the better class in my congregation, I do not know how this defect is to be remedied."

"Suppose now," our author suggests, "that a Clergyman had for his fellow-laborers," in such a district as those alluded to, "half-a-dozen Christian women of education and experience, of mature age and settled character, living together for the simple purpose of doing good under his directions, how vigorously would district visiting be prosecuted; they would care for the sick and relieve the poor; and, what is most to the purpose here, they would constitute the strength and seriousness and solidity of the Sunday-school."

These and other obvious duties might be discharged by the Deaconesses, and it is the opinion of the writer, that, inasmuch as there is nothing antagonistic to Scripture in such an organization, and inasmuch as it is not inconsistent with the principles of the Church, the social necessities and manifest advantages of the office furnish an argument in its favor of an irresistible kind. For the further satisfaction of his readers he gives proof, however, which we think cannot be controverted, that Deaconesses not only existed, but were very important functionaries in the Apostolic Church.

One or two of the passages cited by him may be sufficient to adduce here.

In the Epistle to Titus (ii. 3) certain "aged women" are mentioned, who, among other qualifications, are to be "teachers of good things." We might at first be inclined to attach little importance to this, but the case is altered, when it is found that "the word here translated 'aged women,' is not that which elsewhere in the Pastoral Epistles is rendered 'elder women,' but is precisely one of the terms employed by primitive Greek writers as an official designation of those who did the work of Deaconesses." More definite and perfectly irresistible is the passage comprising the first and second verses of the sixteenth chapter of the Epistle to the Romans. Here Phebe is distinctly called, in the original, a "*Deaconess* of the Church which is at Cenchrea." On reading this passage it will be observed that Phebe had been sent on some charitable embassy; and, to ensure success, had obtained the recognition and endorsement of the Apostle, precisely as the ministerial "agents" of to-day are wont to obtain the recommendation of our Bishops. Beyond all doubt, she held a recognized office in the Church of Cenchrea. She was not one of a Sisterhood, so far as we can learn, although she may very likely have undergone some preliminary training and probation; but she certainly was a parochial officer, professionally engaged in systematic work under the direction of the Cenchrean Presbyter or Presbyters.

What had been in the Apostolic Church continued in the post-Apostolic. Evidence of irresistible kind is copious. In the Apostolic Constitutions, which, in the opinion of the best critics, are Ante-Nicene, and hence give us at least tolerably correct information as to the organization of the Church of the first three centuries, Deaconesses are

mentioned or alluded to more than twenty different times; their duties are distinctly laid down; their ecclesiastical status is defined. Most important it is to notice that in these regulations the statement occurs that the *virgin* is not ordained, the *widow* is not ordained; whereas the Deaconess is set apart by prayer, and by the laying-on of hands. The prayer used on the occasion of their ordination is actually given, and express directions are laid down, that "thou, O Bishop, shalt lay thy hands upon the Deaconess in the presence of the Presbyters, the Deacons and the Deaconesses."

Of the actual existence of the order we have abundant evidence in the history of the Greek Church. As in the case of the Apostolic Church, so here the names of certain who discharged the duties of the female Diaconate have been handed down to us. Foremost among those on whom Chrysostom relied for carrying on religious work in Constantinople, were Pentadia and Olympias.

The necessarily restricted limits of this notice preclude our giving more than a glance at what constitutes perhaps the most interesting feature of Dr. Howson's book.

Not alone is the office of Deaconess justified by the spiritual necessities of Society; not alone is it an element in the Apostolic and Primitive organization of the Church. It is also eminently Protestant. The Doctor devotes a large portion of his work to an account of the origin, the constitution and operation of the Deaconess Institutions on the Continent of Europe.

Prominent among these are the ones established at Kaiserswerth on the Rhine, at Strasburg and Mülhausen. At the time at which the work under review was published, the Kaiserswerth "Mother House" had no less than eighty-four stations, extending as far as Smyrna and Jerusalem in the East, and Westward as far as Pittsburgh in Pennsylvania. The total number of Deaconesses was two hundred and twenty, and of Probationers one hundred and twenty.

In addition to this one Institution, however, there were, according to the Jubilee Report of 1851, no less than twenty-seven Mother Houses or training Institutions in different parts of Europe, with a total of twelve hundred Deaconesses.

We can conceive no reason why the office in question should be less serviceable in our own Church than it has been and is elsewhere. It appears to us that the attention of the Bishops and other Clergy cannot too soon or too earnestly be directed to securing a corps of well-trained Deaconesses, who might be to them as Euodia and Syntyche to St. Paul, and as Pentadia and Olympias to Chrysostom, "fellow-laborers in the work of the Lord."

A VISIT TO THE SIOUX INDIANS.

REV. AND DEAR SIR:—You ask for a report of my recent visit to the Santee and Yankton Sioux Indians. A request from you has force, for the visit was made solely because the Domestic Committee and Bishop Clarkson charged me with the supervision of the Church's Mission to the Sioux Indians; and, without a personal examination, that duty could not be properly performed.

The civilized Santee Sioux, numbering about one thousand, are on a reservation in Nebraska, on the banks of the Missouri River, nearly one hundred miles, by land, above Sioux City, the present terminus of the railroad. There, the beautiful and commodious Mission-house, with its adjoining chapel under the charge of the Rev. S. D. Hinman, is very favorably located to accommodate the Santees, and to serve as a base for extensive missionary operations to the other Sioux up the Missouri river.

The Yankton Sioux, numbering about twenty-five hundred, are also on a reservation on the Missouri, some fifty miles higher up the river, but on the opposite bank, in Dacota Territory.

Although the Yankton tribe of Indians are heathen in dress and customs, their proximity to, and frequent intercourse with, the Santees, caused them to express a strong desire for secular and religious instruction. Indeed, there is so good an understanding among all the fourteen tribes of Sioux Indians, or Dacotas, as they call themselves, that the Santees have it in their power, slowly but surely, to influence them all for good.

My visit to the Yanktons was designed to ascertain how far that tribe was prepared for, and desirous of Christian civilization, and whether a school and Mission-house should at once be erected on that reservation.

Long before we reached the Santee reservation, we passed on the road several little parties of Indians. The men were aiding their wives, by carrying children and other burthens. On inquiry of the white settlers as to the tribe to which these Indians belonged, the reply in each case was, "Santees, for their men only are willing to labor, or to relieve their tired wives."

Dignifying labor is everywhere recognized as one of the blessed effects of Christian civilization. A Missionary, who resided thirty-five years among the Sioux Indians, assured me that the men, instead of being indolent, as is supposed, are perseveringly laborious when trapping or hunting, or on the war-path; these being the avocations to which they believe that they have been called. That Missionary averred that it is part of their religion to avoid all menial labor, under the belief that

it lowers them, displeases the Great Spirit, and exposes them to malign influences. Men who are not brave and successful warriors are compelled to remain as mere observers at their councils, not being allowed to speak until they have slain an enemy. The wild Sioux brave accuses the white man of grievous wrong done to his red brother. He says: "The Great Spirit made them both, giving to one the short-horned cattle (the buffalo), and to the other the long-horned (the ox), for food. Therefore, it is very wrong for the white man to destroy or drive away the food prepared by the Great Spirit for his red brother. We red men consider it our duty to fight against those who take the food from our wives and children and expose them to starvation. Therefore, we ask the Great Spirit to help us when we go on the war-path."

This is the substance of what was said by the wild Sioux last summer to Missionaries who visited them on the Upper Missouri. What a triumph of grace, when such men, after all the wrongs done to them by their white brethren, become forgiving, industrious Christians. In some cases, they even express deep gratitude to the white man for bringing them out of heathen darkness into Gospel light, and weaning them from their foolish and wicked customs.

To enable you to mark the marvellous improvement in the Santees, examine with me a rare collection of murderous weapons that were skillfully used by those fierce savages, and the conjuror's charms, by the aid of which the medicine-man formerly wrought his fiendish arts. When, through the Word and SPIRIT, the LORD JESUS was revealed to these Santees, they laid their instruments of cruelty, of death and of superstition, at Bishop Whipple's feet; and he, instead of burning them, retains these trophies of grace in his house in Minnesota, the State in which these Indians resided when in their savage condition. The blood fairly curdles on handling the murderous weapons that were so skillfully used by Wapasha when he was their heathen Chief and wise counsellor. *That* is his pipe-stem, never smoked except on the war-path, always blackened, being associated with deeds of darkness. He was once a skillful medicine-man, deceived and deceiving, but now his drum and rattles and other conjuring implements are reposing peacefully in the house of the man of GOD; for Wapasha, having passed through the refiner's fire, is now humble and Christ-like, but still the Chieftain of his tribe, and our Missionaries' wisest counsellor and helper.

When I turn from these relics of barbarism, and look at Bishop Whipple's form, wasted so early in life through Apostolic zeal for the Indian, and remember that he was left almost alone while wrestling against the rulers of the darkness of this world, I feel deeply humbled because I did not earlier proffer him even the little aid and comfort that one layman can give.

How cheering it will be to the Bishop, when in a foreign land seeking

the restoration of his shattered health, to learn that all his fellow-Churchmen, especially those who hitherto have held back from foreign missions, are proffering personal service as well as pecuniary aid to evangelize our home heathen.

VISIT TO SANTEE RESERVATION.

At the Santee Mission House it was my privilege to hold a conference with Wapasha and the other chiefs and representative men of that tribe. That Council will be long remembered, for, although these Indians have little faith in man because they have been so often deceived, their simple faith in God shines out the more brightly by reason of the surrounding gloom.

They said that they had prayed for me by name when they heard that the Church had asked me to aid them; this is encouraging and should be strengthening. Some of them lifted up their heads as if their redemption were drawing nigh when they were assured that sympathy with them in their sore trials was becoming deeper and more practical. I told them that they had outstripped my faith, for here were old blood-stained warriors sitting at a Saviour's feet desiring to be guided by Him in all things; I had only expected that this thorough change would be wrought in the young. As an evidence that the darkness was passing away and the dawn beginning to appear, I referred to the ordination, by Bishop Clarkson, of three Indians; to the fact that a Christian agent, desiring not his gain but their good, had at length been sent to them by the Government; that the grasshopper and the drought had been kept away; that their corn was ripening; and that their great Father at Washington had pledged his word to me that their land should be divided among them in severalty, without delay.

Herakamaza, a chief, followed Wapasha, and said: "We like all that the white man has just said. His words about a future life, and faith in God please us most of all. The Santees desire to live here as is shown by their building houses with great difficulties, carrying logs on their shoulders, and working with few or no tools. These Indians have faith in God and are trying to obey and serve Him. It does seem like the dawn now, but lately we were in the deepest darkness, stumbling at every step. Although we are still poor and miserable we are trying to walk in God's ways, and many have wives in the Christian manner. Hitherto we have always had trouble with our planting (referring to drought and ravages by the grasshopper). This summer we have had rain, and now our corn is ripening in answer to our united prayers. All now, that have heart, are thinking more about God and their duties to Him than ever before. God has told us to work six days, and now we are doing it. We rest on the seventh day, praying to God; therefore we are gradually coming to the light. We have asked God to raise up among the white men, friends

to the Indian who would be wise and brave and truthful; and to-day we see that God has been merciful and has answered our prayers. Our young men are strong, active, industrious, but idle for want of tools. Look out upon the long fences, nice log-houses, fields with the prairie-sod broken up, and many acres of growing corn; this is all the work of Indians. We know that God will help us, but He does not work without means. Tell the great Father what you have seen here. The Santees are poor, but they are only lazy from want of implements. We are praying that the land may be divided among us very quickly; and that cattle and tools will be furnished to enable our people to support themselves." He and other speakers referred to the fact that nearly one-tenth of their number, become sick at heart by reason of broken or long deferred promises, had left the reservation and gone to take up land on the Big Sioux River in Dakota. This was natural, and, in their circumstances, commendable, for as yet these Indians hold no land in severalty. This is the very first step in permanent civilization, for, being compelled to live on a reservation in a community life, they fear a continuous migration, and are not encouraged to improve the property, not being owners of the soil. They see people of every nationality and tongue settling on, and acquiring title to, the most fertile land, while the native American has been stripped of his possessions and denied the privileges accorded to every foreigner. In such circumstances, the progress in Christian civilization among the Santees is very remarkable. Their reservation is one thoroughly organized Parish. The six Bands having each a male and female catechist whose duty it is to visit, to give Bible instruction, to pray with, and to watch over, the people at their homes. They make periodical reports of their successes and their failures, to their Minister, receiving from him the needful instruction and encouragement. They also teach on Sunday, and the women aid Mrs. Hinman in conducting the Mothers' Meeting on one afternoon in the week.

The duties assigned to the male Catechists afford them excellent training for the sacred Ministry, as they have to root out the remnants of superstition that will cling to a people so long sunk in heathen darkness. Paul Mazakute, the Indian Deacon who was in the Eastern States a year since, was thus trained in the school of practice, and few white Deacons have ever evinced equal aptitude in teaching and in adapting public addresses to the varied requirements of their hearers. After serving a year in the Diaconate, Paul was, during my visit, ordained to the Priesthood by Bishop Clarkson, and the day we rode to the Yankton reservation, he and his wife walked the forty-five miles and commenced Missionary operations there. Philip and Christian Taopi, after a like practical training, were ordained to the Diaconate with the promise of much usefulness. They have been successfully prospecting at the Ponka Reservation. The chief men of the Santees were much gratified and

encouraged by this elevation of Red Men to the sacred Ministry, viewing it as a special token of Divine favor. One of the Chiefs in his speech said: "Our Indians now make a bee-line for the church on the Holy-day," and this is literally true. On Sunday the Chapel was filled three times with adults, and once with children. I never elsewhere saw so much reverence and apparent devotion in public worship. The services of our Church were evidently admirably suited to the Indians, and they joined reverently, and, I should judge, intelligently, in the responses, in the chanting and singing. It was also my privilege to unite with them in the Lord's Supper, and never before did that sacred Feast seem to be so full of meaning, as when these Red Men, who had been thought to be hopelessly heathen, so reverently partook with us of that pledge of forgiving mercy in CHRIST JESUS.

The effect of this scene completely overpowered those of our company who, seven years before, had seen some of the same men wrapped in blankets, or gorgeously apparelled, decked with paint and feathers, and armed with tomahawk and scalping-knife, uniting with two or three hundred warriors in the uncouth and savage buffalo dance; now, clothed and in their right mind, they were sitting at the Saviour's feet, testifying that they are true disciples of the Prince of Peace.

Equally deep emotions were awakened on the following day at the Mothers' Meeting. An intelligent Christian Indian was there who, when last seen, seven years before, was a heathen widow, mourning the death of her husband, and refusing to be comforted because he had forsaken the faith of his fathers, and had died rejoicing in a steadfast hope in CHRIST. Her son is now a candidate for the sacred Ministry; and this woman humbly, though effectively, warned her sisters against the special temptations to which they and their children are exposed; and incited them to cleave to Jesus as their only stay in trouble and the source of spiritual strength. The wife of a Chief, who was formerly a Conjuror's squaw, now prayed with much directness, faith and unction; one of the best educated of the women saying: "I never can restrain my tears when that woman prays."

The blessing of the HOLY SPIRIT most manifestly rests upon the work among this people, for as yet little has been done by the nation, or by the Church, to commend to them a Saviour's love. The school in which their children have been taught and trained, is almost the only practical manifestation among them of the missionary spirit of the Church. The willingness of a Christian Minister to come with his family and live among them, has made a profound impression on their minds and hearts.

The intelligent Indians now clearly perceive that while others are acting from self-interest, the Missionary has no other motive than their good. The wild Indians, in visiting the Santee settlement, often remark that while the civilization of the great Father takes away the hunting

grounds of the Indians, and reduces him to a state of abject dependence and idleness, Christian civilization seems to lift up and ennoble the Santees, to induce them to build houses and acquire property, and in every other way to make them happier and better. A visit to their log-houses illustrates every step in the civilizing process. A few, who are still clinging to heathen practices, show the debased normal condition of the tribe. With others, the stone chimney creditably built, has supplanted the central fire, and such bedsteads as can be made with insufficient tools surround the room. Some have made tables and rude chairs. In one log-house we saw quite a neat hanging book-shelf. Indeed, some of these habitations are far superior to the log-hut in which Mr. Hinman first commenced his missionary operations. These Indians are well dressed, the women wearing a neat sack and skirt; the men habited after the manner of the whites, mostly at their own cost—the result of hard labor.

A hospital building, capable of accommodating thirty patients, with an adjoining school-room and chapel, is in process of erection about sixty yards from the Mission-house. Only one white carpenter is employed, the rest of the work being done by Indians.

The need of such a building was forcibly illustrated during our visit to the log-houses and tents of the Indians, where there is no proper accommodation for sickness, the whole family being crowded into a single room. One mother described the fearful temptations to which she was subjected by the medicine-man, or conjuror, as he really is, during the illness of her son, and at the time of his death. She was denounced as his murderer and the destroyer of his eternal happiness. Those who know the power of the quack over the uneducated classes, and of the spiritualist over so many to whom revelation has given great advantages, can the more readily understand the temptations to which these once heathen people are so constantly subjected. The healing art is so intertwined with the religion of the Indian, that they are inseparable; therefore, it is wonderful that Christianity should have made so much progress among them without the help of a hospital. The sickness and death of relatives, especially of the young, impress the heathen most forcibly, hence the almost irresistible power of the medicine-man. The graves of their loved ones are ever in view, being placed on the high bluff which borders on their reservation. In looking upward toward the home of the Great Spirit the mind is involuntarily turned towards these Indian graves, by the little railings and other modes of marking that sacred spot of earth.

YANKTON RESERVATION.

On visiting the chief village of the Yanktons at night, I heard a mother uttering her customary heathen wail for a child that had been long dead.

In another tent, which had been occasionally visited by a Christian lady, the mother, who had recently lost her son, had evidently a little gleam of hope, for, as she pointed to his grave on the hill-top, she said: "They tell me he will come to life again." During the freshness of her grief, this woman had, after their custom, laid aside her good garments and put on old and cast-off clothing. From another tent issued an unearthly din; the conjuror, by beating his drum, shaking his rattles and uttering hideous sounds, was trying to induce the evil spirits to loose their hold upon the body of a sick and perhaps dying man, or to free the immortal part from the influence of demons. This occasion is deemed so sacred that no stranger is permitted to be present. The ceremony was kept up during the whole night, and the near relatives of the sick and dying one were fleeced of most of their worldly possessions through the belief that the conjuror alone has power with the evil spirits. In another tent, lighted by a central fire, was a very different scene, upon which we were allowed to look. The band of the Stout Heart were enjoying a war-dance, a few squaws uniting with them in some of their songs. They would ever and anon cheer each other by saying: "Brother, have a stout heart; Uncle, have a stout heart," etc. The feast that followed lasted nearly all night.

We were welcomed into another tent, where the lord of the mansion sat by a brilliant fire, smoking his pipe, his only clothing being a girdle about his loins. His wife and children were around the fire, looking at us with beaming faces, and forming one of the most beautiful groups I ever saw. A sister, the widow of a Chief, was there; and she, like a true mother, sent for her son, a handsome young man, to introduce him to us, as he had been appointed Chief, that day, in his father's place. Everything was orderly throughout the whole village, although it was unusually populous, as the Indians had been flocking in from the more distant parts of the reservation, which extends some twenty miles along the river. The next day was the time for distributing rations of fresh beef and flour, to last ten days. I did not see a beggar, save one "fool," as they called him.

On the day after, we met, by appointment, some fifty of their Chiefs, head soldiers and other representative men, in council. The Rev. Mr. Hinman, who has perfect knowledge of the Yankton language which differs very slightly from the Santee dialect, was present, enabling me to converse freely with them. They were told that my connection was not with the Government, but with the Christian Church, the members of which believe that all who are moved by the Great Spirit should be the true friends of the Indian. That, not being a land-speculator, and desiring no favor from them, I had not brought them any presents, but had only come to confer with them about their future good. I freely admitted that when they subsisted by hunting and trapping, there were

they must sink lower and lower, until they lose all self-respect. If they were so used to this way of life as to desire to continue it, a school would do them no good, and it might make them more miserable by increasing the consciousness of their degradation. The great Father at Washington had pledged his word to me that they should have farms in severalty, if they were prepared for it, and were willing to cultivate the soil and earn their subsistence by laboring as the white farmer does. They were assured that they should have schools and religious teachers, if they desired to ennoble themselves by honest industry. During the address and the replies, there were frequent evidences of approval given by the use of a sound like our word, ho! ho! The hereditary Chiefs sat by themselves and replied first. The head-soldiers sat together and spoke next, some of the other Indians following, and the patriarchal Chief closed the Council with a brief speech, in which he referred to the fact that, however much they differed as to the cause of their present trouble, they all agreed most cordially in an earnest desire to possess and cultivate lands in severalty; to have schools, and also religious instructors. He said that he had been censured very much for allowing his people to have war-dances and other rites which had been handed down to them by their forefathers; that there might be a much better way, but no one had yet come to teach them that better way; and he thought that it would be wiser to send teachers than to censure men for following the customs of their forefathers.

The Rev. Mr. Hinman writes that "the Yanktons intelligently understood all that was said to them. One of their principal Chiefs was at the Santee Reservation last Sunday, and showed, by all his conversation, that he appreciated and felt deeply all that you said to him and to his people. He is about going to all the upper tribes to try and persuade them to adopt the policy that you recommended. I see no end to the good that can be done here, if we are as liberally supported at first as any Foreign Mission."

The evidences that the Yanktons offer of their sincerity in pledging their people to cultivate the land, respect each other's rights, and profit by schools, are the following: their individual ownership in pigs is acknowledged; family rights in their large and cultivated corn-fields, although merely marked by stakes, are seldom if ever violated; and their young men, who are strong to labor, have this year shown a willingness to work on low wages. In former years the Santees were employed to do the work, the Yanktons then deeming labor degrading.

Several of their principal men walked forty-five miles weekly, to attend the schools at the Santee Reservation, and I witnessed the evident interest of the Yankton Indians in a school, taught in the Council-room by a Presbyterian lady, during her visit to that reservation. Men were on one bench; boys, with the son of a Chief at least twenty years

old, were on another; while girls and women were taught in the same room. The teacher assured me that Indians are quicker in learning and more orderly than white children. A bright boy or girl learns to read and write the Sioux language in three or four weeks, and this assists very much in the study of the English language, which it is very difficult for the Indian to acquire perfectly. One class, after four months instruction, read aloud in the *Pilgrim's Progress*, which has been translated into Dakota; and they also read words of one syllable, from their primer, in the English language. I had no opportunity of ascertaining how far they read understandingly, but in accuracy of observation and quickness of perception they seem to be in advance of the whites.

On the Yankton Reservation there is a fair proportion of children, although much increase could hardly be expected, for, time and again, they have been in an almost starving, and utterly hopeless condition. Their Agent is a military officer, who has just entered upon his duties. The farmer and other employés testify to their steady improvement in industry and in civilization; but they think that, until land is given to them in severalty, it is unreasonable to expect any permanent progress. A former Agent, who was afterwards a member of Congress, and also a late Superintendent, chanced to pass through the Reservation while I was there. They bore similar testimony, and said that the Santees are the best farm-laborers in that neighborhood. That Agent testified that, on assuming the duties of his office some years since, he found that an appropriation of ten thousand dollars had been made by the Government for a school-house, which had never been commenced, the money having been spirited away without leaving any trace of the direction in which it had gone. They all agree that permanent Commissioners of Civilization, not subject to the control of any nominating clique, can alone remedy existing evils.

The earnest pleadings of the Yankton Indians for instruction and Christian civilization were so evidently sincere, that I felt warranted in promising them a school-house, a chapel and a Minister; and the need of the hospital for the Santees was so manifest, that I gave authority to complete it without delay.

It also became apparent that outlays for the Sioux Mission should be put upon a cash basis, in order that, instead of procuring small supplies on credit, at extravagant rates, the money might be advantageously expended. These outlays for buildings, &c., will amount to \$6,000; and as the Domestic Committee is in no way responsible for it, I hope that twelve persons may be found who will gladly contribute \$500 each, that the regular receipts for this Mission may not be decreased. Two ladies immediately responded to my application in this behalf, by sending \$500, and the pledge of a like sum, which may well be viewed as an earnest of good things to come.

It may be proper to refer here to the policy towards the Indians, pursued by the present Administration. At the instance of the President, the two Societies of Friends have nominated two Superintendents, and all the Indian Agents for Nebraska and for Kansas, with some adjoining Agencies. From observation and inquiry, I believe that this experiment will be successful. In many cases, conscientious and intelligent men, with their families, have gone to the work with a sincere desire to benefit the Indian. The Agent at the Santee Mission, with his wife and two daughters, all mature and intelligent persons, are certainly doing all they can, and if they are properly sustained by the Government, their labors will undoubtedly be thoroughly successful.

The Agent of the Omaha Indians, a tribe also located in Nebraska, is an old and esteemed acquaintance of mine. He informed me, that although the Indians were indisposed to work when he first went among them, yet now they manifest the most commendable industry. Under the authority of the Government, he had divided the land among them, in severalty, without collision or difficulty of any kind. Soon afterwards, these Indians asked that no more rations should be issued to them for the present, as it was possible for them to subsist on the green corn then ripening, and they would need the money thus saved to aid in stocking, and in furnishing tools for, their farms.

With one or two exceptions, all other Superintendents and Agents (outside of Nebraska and Kansas) have been selected from military officers, of whom there seemed to be a superabundance not in actual service. This is an economical measure for the Indian Office, as the salaries are paid by the War Department, although they are under the orders of the Department of the Interior. It may also be beneficial as a temporary expedient, if it serve to remove these Indian agencies from political control. If it is designed to be permanent, it may be injurious, as many of the officers are neither experienced in such a work, nor qualified to promote the Christian civilization of the Indian. To some, the work is positively distasteful, it being foreign to the design of their commission; and in many cases the Indians are quite restless and suspicious because they are placed under military control.

You announced in *THE SPIRIT OF MISSIONS*, that the President of the United States had appointed me one of the special Indian Commissioners; therefore it is proper here to refer to the fact of my resignation, and to my reasons therefor.

The Act of Congress by which the appointment was authorized, gives to the Commissioners "joint control with the Secretary of the Interior over the disbursements of the appropriations made by this Act, or as much thereof as the President may designate." It was designed to give to philanthropic men, not speculators nor politicians, ample power to check all the customary spoliations of Indian appropriations. The

Commissioners, however, were not convened until the Indian policy for the fiscal year (the full term of their service) had been determined. As no control of any kind, over any part of the special or general appropriation was entrusted to them, they were powerless to remedy wrongs for which, both Congress and the community would naturally consider them responsible. The law had virtually become inoperative, therefore I notified the President that, as all the power intended to have been conveyed by the Act of Congress had been withheld, I declined further service as a Commissioner.

The present Administration, at first, claimed and was allowed an unusual exemption from political and other control. The Indian has, undoubtedly, largely benefited by this exemption; but it becomes increasingly evident that this relief is but temporary, for the rule of party patronage is arbitrary, and will be enforced with increasing rigidity as the Presidential canvass approaches. It is, however, fortunate that glaring frauds and other wrongs to the Indian have become politically unpopular; therefore, both Congress and the community are, no doubt, prepared for the appointment of permanent Commissioners of Indian civilization, to be clothed with ample power to prevent abuses, and to pursue a liberal and settled policy. This, and perhaps this alone, will restore to the Red-Men the confidence so needful to incite them to self-support, and induce Congress to make ample appropriations to Indians who are successfully striving after Christian civilization.

If every well-wisher of the Indian will intelligently consider the importance of removing all appropriations for civilizing purposes beyond the corrupting effects of party politics, and will exert his personal influence, Congress will undoubtedly make ample appropriations, and will place the funds under the control of men who cannot be moved by a nominating caucus. The appointment of Commissioners to promote the civilization of the Indian has, I know, Bishop Whipple's cordial approval; and I believe that all the friends of the Indians, who are thoroughly acquainted with their wrongs, their present situation, and their needs, will be equally in favor of this measure of reform.

Yours very truly,

WM. WELSH,
Philadelphia.

P. S.—It was my privilege to cheer Bishop Whipple's heart, as he was taking ship for Europe, by telegraphing to him good news from Washington. I am officially informed, that the President has authorized farms—on their respective Reservations—to be given immediately to the Santees and to the Yanktons, so far as they desire it. All the Indians who are prepared for this important movement towards permanent civilization, will no doubt receive from Congress liberal encouragement for a few years, and then they will become productive citizens.

Now that the weak in faith have, through evidence, become hopeful, surely the Church can be aroused to furnish Indians, who are pleading for Christian civilization, with mental and industrial training, and with hospitals, as well as churches. W. W.

THE MISSIONARY ON THE STREET.

BY THE BISHOP OF EASTON.

IN a late article, an attempt was made to describe how a Missionary service may be conducted in a congregation unaccustomed to the use of the Prayer-book.

Such a service, however, is, at least, but introductory to our true work. It has quickened attention, and, perhaps, removed some prejudices; but to accomplish any true result it must be followed up in conversation and by personal application. The Missionary cannot even know what he has accomplished, without conversing with the men and the women of the community. In another article we may follow the Minister from house to house; but, inasmuch as *men* must generally be sought out in their places of business, let us accompany him along the street.

To become acquainted with the men of the community is a necessity. The performance of official duties must be followed up by the interchange of common courtesies, and the establishment of human sympathies. Angels, doubtless, could discharge the functions of the Ministry better than men; but angels could not, as mortals, find a place in that magic circle of sympathies which belong to suffering, tempted and sinful humanity.

No one more than St. Paul magnified his office, but none more than he sought to build up a personal influence, and drew more largely upon it. We may preach excellent sermons, and minister holy sacraments with all fidelity, and yet get no hold upon the people. Only let them see that we care for them, that we understand them, that we are concerned for their individual welfare, and our influence is wonderfully increased.

A political aspirant once accounted to us for his hoarseness, by mentioning how many speeches he had made to the crowd, and added that he had done a great deal of "ground-talking" besides. He found it expedient, when his public address was over, to descend from his rostrum, to wander over the ground, exchanging kind words with one and another, and making interest with a voter here and there.

Surely we may avail ourselves of the practical wisdom of the world's children, while we avoid the selfishness which animates them. We are persuaded that, in our Missionary efforts we need this very "ground-talking," and that we can practice it, without at all compromising the delicacy and the modesty which befit a Christian gentleman.

The Missionary, then, desires to become acquainted with the men of the community. How is he to accomplish it?

We need never fear straight-forward measures. Suppose he says to some acquaintance, I would like to walk down town with you, and be introduced to some of your people. In nearly all cases the office will be undertaken with alacrity. He will introduce you, perhaps, to the physician on the sidewalk; after chatting a few moments, carry you into a lawyer's office, or into the store of a merchant. Most men are complimented when a stranger seeks an introduction, and even careless people like to show respect to a Clergyman.

It suffices to say, in the way of explanation, that you are a stranger in town; that you would be glad to hold an occasional service, if it should be desired, and that you are anxious to make the acquaintance of the citizens. You will not fail of a courteous reception. Some will ask where they may call upon you; some will invite you to call upon their families. You might stay at your lodgings a day or two without a visitor; but, under the influence of these friendly advances, an acquaintance springs up naturally and quickly.

Your friends will take pains to introduce you to the ministers of the different denominations, and we should always meet them with cordiality and kindness; and this, not out of policy, but because it is right. They are men laboring, in the way they think right, for the salvation of others, and are entitled, on that ground, to a share in our sympathies. Too often they have formed an unfavorable judgment of us: as that we are arrogant or Pharisaic; or that we do not teach a spiritual religion. Kind intercourse disabuses them of these impressions. We owe it to ourselves, while we avoid all affectation and concealment, to let them know that our zealous adherence to Catholic truth and order does not make us censorious, nor hinder us from reverencing Christian goodness wherever we find it.

The question now comes up, what shall our Missionary talk about to these new acquaintances? We need scarcely say that a prudent man will not introduce grave religious topics, without regard to the proprieties of time, company, and opportunity. People do not like to hear us talk at once about our own affairs. Here, as elsewhere, it is an art of conversation to adapt ourselves to our company, and, by discussing such matters as interest them, their local affairs, their crops, their railroad projects, and the like, to secure the footing of our acquaintance. These common-places are not exchanged in vain; they bring us, somehow, *en rapport* with people, and if the Missionary has much discernment, will enable him to form some estimate of the character of individuals.

But while the Missionary thus falls easily into the vein of familiar intercourse, let him be on the watch for an opportunity to turn the

conversation into a useful channel; for even in the most indifferent talk, a protuberance will now and then occur, on which we may hang a thought.

For instance, some allusion will probably be made to the Service, and it is easy to glide into the general subject of forms of prayer; to dwell upon the importance of prayer as well as preaching in our public assemblies; the need of cultivating reverence in our demeanor, and the like. It may be the sermon will be mentioned, and one can enlarge in a familiar way upon some point in it.

Only let the people get on easy terms with you, and you will be plied with questions. One of the most common in our experience has been touching the Descent into Hell. Strangers are apt to notice this article as the Creed is rehearsed, and are curious to know what it means. Now, to this question we can give a reply that will be interesting and useful. The thought that our LORD had a human soul (strange as it may seem) is to many quite new, and so, we may suggest, is His true humanity, His entire sympathy with us in life, and in the very article of death. And this, our LORD's sympathy, is the very marrow of the Gospel. The whole subject of the state of the departed comes up. We get readily to the other article of the Communion of Saints, and suggest the pleasing thought that our dear ones gone are not impatient for their crown, but, having crossed the flood, are encamped under the palm trees, waiting until the rest of the column shall come up, and all march in together. The question proposed can be so answered as to kindle quite a glow in the breast of the questioner, and to teach him his first lesson in Churchmanship, viz., that the least word of dear old Mother Church has a depth and spiritualness which the careless can scarcely surmise.

Perhaps the inquiry may be a very pointed one—Do you believe in a change of heart? or, What is your doctrine about conversion? And then what an admirable opportunity to produce your Prayer Book, and show how, in all the service and in every office, there breathes the religion of the broken heart, the spirit of gratitude and aspiration, the hungering and thirsting after righteousness.

We might greatly vary these illustrations. It seldom fails but that the people themselves give us the opportunity to unfold our story. At first the Missionary may be nervous about the questions that may be propounded. Sometimes they are very sharp and searching, and trench on delicate ground. Immersion, Apostolic Succession, High Church and Low Church, may in turn be suggested by the curious. But this nervousness is soon cured. Experience teaches us that these difficulties and objections are reducible to a small number. We soon anticipate them, and have a familiar answer ready. Nay, one is amused sometimes when the questioner begins to propound a difficulty, as

something which never occurred to anyone else, while, although politeness obliges us to hear all he has to say, we recognize in his first words the same difficulty we have so often resolved before.

Now, this "ground-talking" is the most effective sort of preaching. It is personal and direct. It is given to a man whose attention is awake. It admits of a familiarity, and a variety of illustration, which we cannot use in the pulpit. Moreover, we can "mend our hold," when we discover that we have not made ourselves clear, or have been misunderstood. We may have fired our big gun from the pulpit, with no decided execution, while presently, with the pocket-pistol of a personal appeal, we bring down our man.

Then again, some people are more readily taught, if we will follow their lead, and let them state the case their own way.

We remember once to have found ourselves sitting on a goods-box, in the piazza of a village-store, engaged in conversation with some persons about the teachings of the Church in the matter of conversion. One and another dropped in, until there were a dozen, sitting on the steps or on the porch-rail, smoking their pipes, and using their knives, as Americans are wont to do.

One old gentleman, a lawyer of sound sense, but somewhat opiniated, struck into the conversation. "I wish to know," said he, "how this would suit your Church? Here I am, a sinner, as you say. I owe the LORD a big debt, and if he sues me for it, I have no chance. Now, suppose I go to Him, and tell Him how the case stands. I promise Him to do the very best I know how—to pay Him all I can possibly raise—and ask Him, for JESUS' sake, to forgive me the balance. Now, Sir, how will *that* do?"

Everyone listened to hear the reply. The questioner was an old man, accustomed to be treated with much respect, and impatient of contradiction.

"Judge," said we, "that might be the best chance, if we could not find out anything better. But, you have seen people almost break their hearts trying to save their property, and pay their debts, and yet have to take the benefit of the Bankrupt Act at last. Now, suppose you try this way. Go to your blessed SAVIOUR, and confess judgment. Tell Him you owe it all, and can pay none of it. Ask Him to assume the debt, and settle it for you. Tell Him, if He will only tear up the bond, and take it out of the way, so that no execution can issue, you will try to love Him with all your heart, and show, in all your future life, that you are most grateful for his goodness. Now, Judge, how will *that* do?"

A little movement among the company showed how the reply commended itself to them. A pointed question and answer brought into bold relief the doctrine of Propitiation, and they caught the idea as they would scarce have done under the influence of a sermon.

The writer is verily persuaded that scarce any among us labor in the direction indicated, as we ought to do. Our MASTER did not sit still, and teach and heal and save, those who came to Him. He sought the sinner as well as saved him. How many are standing in the market-place, because no man hath hired them! How few of us go beyond the threshold of the supper-room, with our invitation to the feast! How few go into the streets and the highways, and, with gentle violence, compel the wanderers to return!

If we are to come up, in anywise, to the measure of our responsibilities, we must "*go about doing good,*" and "*as we go,*" we must "*preach.*"

THE PACIFIC COAST MISSION.

OUR friends would, we doubt not, like to hear of the growth, and of the present and future prospects of the Associate Mission for the Pacific Coast.

Two years ago, on the 11th of October, the Missionaries set sail from New York. They reached San Francisco, November 3rd. By December 26th, they had bought the property of the Benicia College for fourteen thousand dollars. Friends of the Mission in California paid down four thousand dollars. This Mission, from funds obtained in the East, paid the same amount. The remaining six thousand dollars were to be paid in equal parts, by friends here, and by our friends abroad. We had two years in which to make the payment. This period terminates with the coming December. At that time, this Diocese will be expected to pay its portion, and we shall be required to pay our part. The Diocese has paid six hundred dollars on its indebtedness, and the Mission has paid two hundred dollars, leaving a balance on our part of two thousand eight hundred dollars, to be paid within the present year. The above is all to be estimated in gold value.

A brief quotation from the letter of a gentleman of wealth and high standing on this Coast, in reply to a gentleman in New York, who had written to ask him to aid us, will settle the question as regards any present hope to found a Divinity School here without aid from abroad. He says: "In ordinary times, I might succeed in raising money for the Mission, but this year has been hard on our Church-people, in every sense of the word. I truly believe, there is no country in the world where charity is asked as often as in this land of gold. Everyone has the highest regard for the self-sacrificing efforts made by the members of this Mission; but to raise for it the sum you name would be impossible this year."

Another quotation from a casual letter lately received from a Clergyman of high standing, who has been in this field for several years, will

bear witness to the importance of our schools as a part of our Missionary work on this Coast: "I am rejoiced to believe and *know* that your labors and influence for Church education are being *felt* in the State. The ice is broken, the apathy is overcome, and the current is beginning to move. It is slow, *but real*. I see it wherever I go, and in quarters where it surprises me."

When we reached this Coast, November 3rd, 1867, we did not anticipate opening a boarding-school for boys before the present time. The rapid development of the educational work of the Mission, is as surprising to us as it has been gratifying to the Bishop and the Laity of California. We have ten students with us who intend entering the Ministry, and we have founded a school here, which will be a continual feeder to the Divinity Department. This Grammar-school has at this time *sixty-five boarders*, and an efficient corps of teachers. We may count upon having one hundred students within the walls of St. Augustine's, on the Pacific, a year hence, more confidently than a year ago we could have imagined our present number to be possible.

We ask our friends in the Atlantic States to aid us to redeem the pledge we have given to this Diocese; and then, in turn, we pledge this Diocese to the East, that it will thenceforth care conscientiously for the future interests of this Grammar School, College, and Theological Department. The Divinity School will, for a time, require some foreign aid; but even this will be largely sustained by the patronage of the present flourishing school for boys.

Is it too much for us to ask our friends of so many years standing to assist us to meet our present obligations? We have given, without remuneration beyond the bare necessities of life, our whole ministry to missionary labor, and to building up, in waste places, Schools of the Prophets, which are now blessing whole Dioceses.

We ask our friends to extend once more their loving alms and prayers, to place another such school (the only one at present on the Pacific Coast) on a basis, which shall ensure to these remote parts an unfailing supply of Missionaries, who shall not be ashamed, or unwilling to plead CHRIST and Him Crucified before this evil world.

Contributions to the Pacific Coast Associate Mission may be made directly, by mail, to Rev. Dr. Breck, Benicia, California; or they may be deposited with the Treasurer of the Domestic Committee of the Board of Missions; or be sent to Edward Haight, Esq., Bank of the Commonwealth, New York.

N. B.—It is but due to the liberality of this coast to state, that several thousand dollars have been given to the College, for buildings and other improvements, as well as for the purchase of additional lands; so that at this time we have *sixty acres* in one body, besides real estate and improvements, which may be valued at not less than 30,000 dollars.

WORK FOR WOMEN.

ONE feels disposed to ask if, up to this time, all the work in the world has been carried on by men, so loud is the summons now given to the women. *They* must work. *They* must assert their rights to be employed equally with men. *They* must claim their right of suffrage, etc. So many counsellors are offering to point them the way, that through the multitude of directions they may be so bewildered as to miss it.

Two stories lately published for their especial benefit have defeated their purpose, by proving conclusively that there is no work at all for women of the higher classes to do. Both heroines are introduced to us pining to be useful, but nothing could be found for either to do until, happily for them, the circumstances of their parents were reduced, and they were furnished with menial employments. But even these the authors deemed insufficient, so both were happily married, and we are left to hope that their husbands were exacting enough to give them each plenty to do. With singular inconsistency, one story begins by rebuking those ladies who wish to keep their servants always in the position of domestics, and yet the heroine finds no employment suiting her until she takes to washing cups and cleaning silver. Allow me space in your periodical, then, for a few hints to women out of work.

Women of education and leisure, have you seriously thought that you ought to be usefully employed, and yet found nothing to do? Open the door of your kitchen; there are two or three, it may be five or six, pupils at your very side. You desire to teach the poor and ignorant, to strengthen the weak, to succor the tempted. They are dwelling under your own roof. While there, they are inaccessible to district visitors and Sunday-school teachers, who visit the poor in their own dwellings; they are unknown to the Clergy, as they have no pews in their churches. You cannot realize, until you enter on the work, how much they stand in need of instruction. What lady visitor who pays her weekly or monthly visit to her poor neighbor, and sees the adverse influences that surround her, would not rejoice to be able to take her for a time into her family, that, by frequent teaching, and the powerful influence of example, she might deepen the impression she is trying to make? What foreign Missionary would not deem it a happy opening to secure employment to some natives under his own roof, and thus keep them daily under his influence? But were an inquiry made in our land as to what is doing for domestic servants, many householders would awaken for the first time to a sense of their responsibility. Let no one enter on the work, however, believing that all these persons are ready and anxious to learn; the most ignorant are often found to care little for instruction, and the relative position of mistress and servant does not always change easily into teacher and pupil. You must find out the best way and the right time to approach them. The frequent changes which now occur

in every household will bring you into contact with many different characters, and when you get beneath the surface you will find a great variety of religious experience. The ignorant, the unbeliever, and the earnest seeker after truth may all come, within a short time, under your influence. They may remain with you long enough for you to see and rejoice in the success of your efforts to benefit them, and if they prove but sojourners, you will have the comfort of knowing that you did not neglect the opportunity to do them good. It is always desirable to endeavor to induce them to join a Sunday-school or Bible-class, for that connection may continue when their link with you is broken. Never expect them to devote the time you allow them for relaxation or for going out, to listening to your instructions; take of the time which they would otherwise employ in your service. Let your seamstress leave your work, not hers, for a lesson; she will be likely to prefer such a change of employment, and will realize that, though she sets but little value on the teaching, you are disinterested in your effort to impart it.

The Roman centurion sought a temporal blessing for his servant from our Lord, and obtained it. Let not the Christian householder be unmindful of the best interests of those who serve her, but let her try to lead them to serve their common Master. This *is* woman's work; it is in her own sphere, it is in her home.

COME ALONG.

IN the September number of THE SPIRIT OF MISSIONS you say: "The Domestic Committee must report a deficit of *twenty thousand* dollars, (at its annual meeting in October), unless this amount is made up meanwhile by its friends." You then add: "*One dollar* from each reader of THE SPIRIT OF MISSIONS would relieve the Board of all anxiety, carry joy to the hearts of many a poor hard-working evangelist, and place the Domestic Committee in a position where they might feel assured of something of that great result which they have so much at heart."

Strong words these, and they ought to stir up the hearts of your readers. There are several other ways by which the sum necessary to square your accounts in October might be furnished without inconvenience to any one; but let us work out your own plan, as it is perfectly feasible, and *can be done* (perhaps not in time for your October meeting, but certainly before your November issue of THE SPIRIT OF MISSIONS), if your readers will think about it one minute, and act upon it before going to sleep.

You have well said: "What you intend to do, do at once." Here's my share. My household consists of *ten* members, all of whom ought to be, if they are not, *readers* of your Paper, though all cannot be subscribers. I know some in our parish, who are subscribers, with whom a dollar *counts* in getting bread and butter—perhaps they cannot respond, therefore each one of mine must do so. I therefore enclose herewith one dollar per

capita (\$10) to help along those who *would*, but *cannot*. I add, also, \$2 from an elderly maiden lady, who, learning what I am now about, bids me add so much for her.

Give another blast of your trumpet next month, good Doctor, in the same direction. There are plenty others who can give one dollar each for themselves, and one or more for a neighbor.

This is a practical, common-sense way to obtain the requisite amount, and can be easily done if your readers will only take time to think about it.

The truth is, that when you ask people to send you *one dollar* towards a debt of *twenty thousand*, they say: "Oh, it is not worth while; no one else will do it;" and so pass it over, and let it alone over night, and the thought that was in their hearts gets cold, and there is the end of it. Give the ball another start, and perhaps it will keep rolling.

It *is* worth while for even one to act, and act promptly, upon such a suggestion. Will your readers do it? Try them again. JACOB.

LABOUR FOR CHRIST.

Come, labour on!
 Who dares stand idle on the harvest plain,
 While all around him waves the golden grain?
 And to each servant does the Master say,
 "Go, work to-day!"

Come, labour on!
 High office which the angels cannot share—
 To young and old the Gospel message bear:
 Redeem the time, its hours too swiftly fly,
 The night draws nigh.

Come, labour on!
 The labourers are few, the field is wide,
 New stations must be filled, and blanks supplied;
 From voices distant far, or near at home,
 The call is "Come!"

Come, labour on!
 The enemy is watching night and day,
 To sow the tares, to snatch the seed away:
 While we in sleep our duty have forgot,
 He slumbereth not

Come, labour on!
 Away with gloomy doubts and faithless fear;
 No arm so weak but may do service here:
 By feeblest agents can our God fulfil
 His righteous will!

Come, labour on!
 No time for rest, till glows the western sky,
 Till the long shadows o'er our pathway lie,
 And a glad sound comes with the setting sun,—
 "Servants, well done!"

Come, labour on!
 The toil is pleasant, the reward is sure;
 Blessed are those who to the end endure:
 How full their joy, how deep their rest shall be,
 O Lord, with thee!

THE SANTEE AND YANKTON SIOUX INDIANS.

WE have the pleasure of laying before our readers, this month, an interesting letter from William Welsh, Esq., who has just returned from a visit to the Sioux Indians. His report of the Mission carried on among the Santees, and of its Christianizing influence over other sections of the tribe, is certainly very encouraging, and well calculated to interest laymen of wealth in the efforts being made by the Rev. Mr. Hinman in behalf of the much-wronged, and hitherto fearfully-neglected, Red-Man. It is to be hoped, that Mr. Welsh will find no difficulty in procuring the means necessary for the completion of the hospital, which he so generously ordered to be erected at his own risk. Why is it that our Missions are not better supplied with those things which are, to no small extent, essential to their well-being—schools, hospitals, trained bodies of catechists, and Lay-helpers? It is to be feared that we have not been as true as we should have been, to the traditions of our fathers, in suffering the present practical neglect of the minds and bodies of men, and in supposing that the Church fulfils her whole duty when she cares for their souls. Granted that the latter are of greatest value; does it therefore follow that the others are of *no* value?

Unless we have mistaken the spirit of Christianity, the Church introduced hospitals into the world from a double motive—her desire to alleviate those sufferings for which her LORD always manifested so keen a sympathy; and her further desire of honoring those earthly bodies to which the mystery of the Incarnation gave a reflected, but by no means inconsiderable, dignity. Aye! and as she looked upon the wasting flesh of generations, and saw the lifeless bodies of men going down into the grave, the vision of the world to come was before her eyes; and, by faith, she beheld that which is “sown in corruption raised in incorruption,” and thronging the golden streets of the New Jerusalem. Shall we, then, forget to practise that loving care, which was, in other days, manifested toward the body; and which, moreover, did so much toward winning unbelievers to our LORD?

As to schools, there can be no difference of opinion, so far as their necessity is concerned. The only question, then, which we have to consider is, whether the Church shall herself undertake the duty of educa-

tion, or whether she shall resign that duty into the hands of those who may pervert the faith of men, and set up the idol of mere human intelligence in the place of Him who has revealed Himself to the world through the person of our Incarnate LORD?

And why discuss the question of Lay-help? Who will deny its value? Yet how is it, we again ask, that all these accessories are so seldom found in our Missions? And that, even when found, they exist in such impaired vigor? For, if *ever* needed, it is when the Church is out in the wilderness of the world, contending against odds (so to speak), which necessitate her putting forth every power of which she is possessed. We can better afford to have imperfection in our home organizations than in our Missions. In large cities, especially, many of our defects are compensated for, in some measure at least, by accessories which are necessarily wanting to frontier and to foreign stations.

We confess that we enjoy no little gratification at the prospect now held out, of seeing something done for the race whom we have so cruelly treated.

It is one of the signs of the times, too, that a Layman should make a pilgrimage to a Mission, for the purpose of looking into its work, and aiding its necessities. Oh! for the day to come, in which the labor of evangelization will be one of love among all classes and conditions of men within the Church! when it will be regarded as no perfunctory duty which should devolve upon a professional body; but something in which all Soldiers of the Cross are equally interested, and a consummation which it is the privilege of every soul to help on!

The picture which Mr. Welsh gives us of the Santee Indians forcibly demonstrates the power of that Gospel, which it pleases some of our modern "thinkers," as they modestly designate themselves, to describe as effete and impotent. Let such go to the Santee village, and mark the change wrought in the hearts of its rude, unlettered people. We do not magnify the greatness of the work that has been accomplished there, in the evangelization of men inheriting, and once holding to, the traditions which brand the white man as a robber, his religion as hypocrisy, and which inculcate undying hate for him and his, as the chief virtue of the race whom he has supplanted. Surely, it must touch the heart of any, to see how these traditions have been laid aside with the tomahawk and the scalping-knife; how submissive the Indian has become to the guidance of

those with whom he has no common interest save the Cross; and how because the Gospel bids it, he throws scorn upon all the teachings of his youth, and stoops his proud back to what was once in his eyes menial labor, and even—alas! for all his traditions, all his strongest prejudices—condescends to become a squaw in the interests of his little ones! In the day of their power, it was often the privilege of the Red-Men to give us lessons in noble daring, and, not unfrequently, in the practice of a magnanimity which so well becomes the brave. It is now left for them to set us the better example of Christian humility.

We do not believe that Mr. Hinman's Mission will long want any assistance that may be necessary to enable him to prosecute his work with vigor.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from September 1st to October 1st, 1869:

MAINE.			<i>East Bridgeport</i> —St. Paul's, a member.		
<i>Wiscasset</i> —St. Philip's.....	\$ 5 00	\$ 5 00	<i>Hartford</i> —Christ.....		\$2 00
NEW HAMPSHIRE.			" A lady.....		90 25
<i>Exeter</i> —Christ.....	13 00	13 00	" Misses Bull.....		100 00
VERMONT.			<i>Middletown</i> —C. R. A.....		10 00
<i>Burlington</i> —Carrie A. C.....	30 00		" D. and S. S.....		1 00
<i>Factory Point</i> —E. L. W.....	5 00		<i>Meriden</i> —St. Andrew's.....		3 00
<i>Windsor</i> —St. Paul's.....	2 00		<i>Milford</i> —Lillie and Lulu's miss.		66 57
<i>Woodstock</i> —Answer to Appeal.....	1 00	38 00	box.....		12 50
MASSACHUSETTS.			<i>New Milford</i> —St. John's.....		81 70
<i>Boston</i> —Church of Our Saviour.....	98 22		<i>Naugatuck</i> —(Of which for Rev.		
" D. C.....	1 50		M. Jope, to rebuild		
" Answer to Appeal.....	2 00		church, \$5).....		14 00
<i>Lowell</i> —St. John's, for Rev. E.			" E. B. M.....		1 00
Livermore.....	13 27		<i>Norwich</i>		1 00
<i>Marblehead</i> —St. Michael's, mem-			<i>New Haven</i> —A. B. F.....		5 00
bers.....	100 00		" St. Thomas, for Bp.		
<i>Medford</i> —Grace.....	30 00		" Tuttle.....		5 00
<i>New Bedford</i> —Grace.....	42 87		" H. (of which for Rev.		
<i>New Marlboro</i> —M. A. T.....	1 00		S. D. Hinman, \$2).....		7 00
<i>Salem</i> —St. Peter's, a member.....	1 00		<i>Newtown</i> —Trinity (of which for		
<i>Sheffield</i> —Christ.....	15 00		Bp. Tuttle, \$30).....		80 00
<i>Taunton</i> —St. Thomas' members,			<i>Stonington</i> —Calvary, for Bp. Mor-		
(of which for Rev. A.			ris, \$25; for Nasho-		
F. Samuels, \$2).....	6 00	310 86	tah, \$16.87).....		41 87
RHODE ISLAND.			<i>Stamford</i> —Answer to appeal.....		1 00
<i>Pawtucket</i> —Answer to Appeal.....	1 00		<i>Waterbury</i> —St. John's.....		56 00
<i>Providence</i> —St. John's, morning S.			" S. G., for Orange		
S., for Bp. Lee, of			Grove.....		1 00
Iowa.....	125 00		<i>Westville</i> —St. James'.....		5 00
" St. John's, a friend... ..	100 00		<i>Wilkinsonville</i> —St. John's S. S., for		
" St. Stephen's.....	10 00		Oregon.....		3 00 \$607 89
" Answer to Appeal.....	1 00		NEW YORK.		
" M. C. R.....	50 00		<i>Haverstraw</i> —Trinity.....		3 98
" Wakefield, Ascension	1 00	288 00	<i>Marlboro</i> —Christ.....		4 00
CONNECTICUT.			<i>New York</i> —Calvary, Mrs. —, a		
<i>Bethel</i> —St. Thomas'.....	20 00		thank offering (of		
			which for Nashotah,		
			\$100).....		200 00
			Trinity Chapel, add'l..		200 00
			Trinity Chapel, D. H.		
			A., third payment of		
			stipend.....		75 00

<i>New York</i> —St. Bartholomew's, a member, daily penny contribution for one year.....	\$3 65	
“ O. B., ans. to Appeal.....	5 00	
“ Mrs. McNulty, yearly payment of stipend.....	25 00	
“ Mrs. E. B. S. Clarke, ans. to Appeal.....	1 00	
“ Rev. and Mrs. M. H. Wellman.....	5 00	
“ Ans. to Appeal.....	4 00	
“ “Sigma”.....	10 00	
“ Little Susie's mite box.....	10 00	
“ R. J., for Reserve fund.....	2 00	
“ Ans. to Appeal.....	1 00	
“ Lady friends, for Rev. B. F. Mower.....	30 00	
“ St. Ann's, from the Mission class of Miss Wisner.....	2 30	
“ E. W.....	2 00	
“ H. E.....	5 00	
“ Rev. J. B. H.....	1 00	
“ St. Paul's, a S. S. class.....	1 00	
“ “A friend.....	5 00	
<i>Newburg</i> —St. George's, for Bishop Tuttle.....	125 00	
“ St. Paul's S. S.....	10 00	
<i>New Rochelle</i> —Mary B.....	5 00	
<i>Piermont</i> —Christ.....	91 03	
<i>Port Chester</i> —St. Peter's.....	85 76	
<i>Poughkeepsie</i> —St. Paul's, a member.....	2 00	
<i>Rondout</i> —Holy Spirit.....	7 00	
<i>Saugerties</i> —Trinity, add'l.....	5 00	
<i>Sing Sing</i> —Trinity, 2nd payment of stipend.....	75 00	
“ Trinity, Rev. C. Buel.....	25 00	
“ Three ladies, through Rev. C. Buel.....	3 00	
<i>Tarrytown</i> —Christ.....	18 48	
<i>Staten Island</i> —Clifton, Mrs. J. H. and Mrs. E. Vanderbilt, quarterly payment.....	20 00	
<i>Tompkinsville</i> —Special agents in St. Paul's S. S.....	28 00	
<i>West Point</i> —Mrs. S.....	10 00	
<i>Yonkers</i> —St. John's, a member.....	2 00	
<i>Irrington</i> —St. Barnabas.....	134 05	1242 26

LONG ISLAND.

<i>Bay Ridge</i> —Ans. to Appeal.....	2 00	
<i>Brooklyn</i> —Ans. to Appeal.....	5 00	
“ Five members.....	5 00	
“ St. Andrew's.....	8 02	
“ W. R. Harris.....	12 00	
“ Christ.....	2 00	
“ St. Peter's, from a Bible Class which has given during the past six years nearly \$700 for missionary purposes.....	5 00	
“ Oscar C. Page's penny purse.....	00 09	
<i>Huntington</i> —J. S. M.....	2 00	
<i>Islip</i> —St. John's.....	10 00	
<i>Rockaway</i> —Trinity.....	25 00	76 11

ALBANY.

<i>Albany</i> —Ans. to Appeal.....	1 00	
<i>Catskill</i> —J. H. B., Jr.....	1 00	
<i>Duanesburgh</i> —Miss Case.....	3 50	
<i>Hoosick Falls</i> —St. Mark's.....	10 00	
<i>Herkimer</i> —“Eureka”.....	10 00	
<i>Sandy Hill</i> —Zion.....	8 00	
<i>Stockport</i> —St. John the Evangelist.....	15 00	
<i>Rensselaerville</i> —Trinity.....	9 00	
<i>Schenectady</i> —St. George's.....	40 00	
<i>Troy</i> —E. C. B.....	1 00	
<i>Windham</i> —Trinity.....	5 00	103 50

CENTRAL NEW YORK.

<i>Auburn</i> —J. H. C.....	25 00	
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<i>Binghamton</i> —J. W. C., for Rev. S. D. Hinman.....	\$5 00	
<i>Canandaigua</i> —Miss F. M. L.....	1 00	
<i>Cazenovia</i> —St. Peter's, two communicants, for Bishop Whipple.....	20 00	
<i>Piffard</i> —S. S.....	5 00	
<i>Syracuse</i> —Anonymous.....	1 00	\$57 00

WESTERN NEW YORK.

<i>Brockport</i> —D. H.....	3 00	
<i>Geneva</i> —W. B. D.....	147 00	
“ C.....	5 00	
<i>Hunt's Hollow</i> —St. Mark's, a member, for Salt Lake.....	2 25	
<i>Niagara Falls</i> —St. Peter's, for Orange Grove.....	77 00	
“ St. Peter's, for Rev. J. Johnson's organ, collected by Mrs. S. Morris.....	50 00	
<i>Rochester</i> —Anonymous.....	1 00	
“ Ans. to appeal.....	1 00	286 25

NEW JERSEY.

<i>Burlington</i> —St. Mary's, ans. to Appeal.....	16 90	
<i>Bergen</i> —Zion Free Church, a member.....	10 00	
<i>Freehold</i> —L. S. V.....	3 00	
<i>Morristown</i> —Ans. to Appeal.....	2 00	
<i>Plainfield</i> —Mrs. W. P. H.....	5 00	
<i>Princeton</i> —A. E. B. and G. P. B.....	7 00	
<i>Salem</i> —J. H. T.....	2 00	
<i>Woodbridge</i> —Trinity.....	22 50	
“ A friend.....	2 00	70 40

PENNSYLVANIA.

<i>Eddington</i> —Christ.....	12 00	
<i>Germantown</i> —Calvary (of which for Bishop Morris, \$102).....	277 00	
<i>Honesdale</i> —Grace, for Bp. Morris.....	30 00	
<i>Lebanon</i> —St. Luke's.....	8 85	
<i>Lancaster</i> —A. E. H.....	2 00	
“ For Rev. A. F. Samuels, from one who is thankful to have a horse to drive.....	5 00	
<i>Mansfield</i> —S. E. M.....	1 50	
<i>March Chunk</i> —Ans. to Appeal.....	1 00	
<i>Norristown</i> —R. T. N.....	5 00	
<i>Oxford</i> —Trinity Church.....	219 30	
<i>Philadelphia</i> —St. Peter's, some members.....	10 00	
“ Christ, a member.....	10 00	
“ St. Stephen.....	5 00	
“ Asa, W., and Frank Whiting.....	1 00	
“ From S. S. classes, for Rev. Mr. Hinman.....	11 27	
“ Two readers.....	3 00	
“ Estella and Violet.....	0 50	
“ “Jacob”.....	12 00	
<i>West Haverford</i> —Family Miss. box.....	15 50	
<i>White Haven</i> —St. Paul's.....	2 10	632 02

PITTSBURG.

<i>Brownsville</i> —Christ, of which from S. S., \$50; for Bp. Tuttle, \$25; for Bp. Clarkson, \$25.....	100 00	
“ Proceeds of Fair, by Sara Boman and Mary Smythe.....	4 70	
“ A poor widow.....	0 50	105 20

DELAWARE.

<i>Claymont</i> —Ascension, Mrs. G. L. W. C.....	2 00	
<i>New Castle</i> —Agnes & Mary's miss. box, for Santee.....	2 87	4 87

<i>Wilmington</i> —Two ladies.....	\$2 00			<i>Jackson</i> —St. Paul's.....	12 00	
“ <i>St. John's</i> , for Bishop				<i>Niles</i> —C. R. B.....	10 00	
<i>Clarkson</i>	70 00	76 87		“ <i>Trinity</i>	7 25	
MARYLAND.						
<i>Annapolis</i> —Little Red Bank.....	8 00			<i>Rockland</i> —In memoriam, S. C.	1 00	33 16
<i>Baltimore</i> —Mrs. S. J. Donaldson....	20 00			“ <i>Rogers</i>		
“ <i>Anonymous</i>	4 00			WISCONSIN.		
“ <i>P. R. L.</i>	1 50			<i>Beloit</i> —H. R.....	5 00	
“ <i>Eliza T. Schmidt</i>	3 50			<i>Milwaukee</i> —St. James, for Santee.	26 25	
<i>Charlotte Hall</i> —For Santee.....	4 00			<i>Watertown</i> —Miss H. S. S.....	5 00	36 25
<i>Cumberland</i> —Emanuel (of which				IOWA.		
“ from S. S., \$30).....	65 00			<i>Davenport</i> —Through Rev. A. D.		
<i>Hagerstown</i>	1 00			“ <i>Brooks</i> , for Rev. M.		
<i>Port Tobacco Parish</i>	41 31			“ <i>Hoyt</i> , \$1.....	7 00	
<i>Wash. Rock Creek Parish</i> —St. Paul's	80 00			<i>Janesville</i> —J. E. K. and D. H.....	2 00	
“ “ “ “ Two ladies.....	2 50	180 81		<i>Muscatine</i> —Trinity (of which from		
					“ C. Van Nostrand, \$1)	11 15 20 15
NORTH CAROLINA.						
<i>Ashville</i> —Two readers.....	2 00			MINNESOTA.		
<i>Lenoir</i> —St. James.....	6 10			<i>Hastings</i> —Of which for Bishop		
<i>Woodville</i> —Grace.....	8 00	16 10		“ <i>Green</i> , \$10; for the		
					“ <i>Jews</i> , \$6.17.....	16 17 16 17
GEORGIA.						
<i>Marietta</i> —Wm. Root, ans. to Appeal	1 00			MISSOURI.		
<i>Savannah</i> —St. John's.....	33 25			<i>Eureka</i> —K.....	2 00	
“ <i>Christ</i>	33 25			<i>St. Louis</i> —J. F. H.....	1 00	
“ <i>Rev. J. S.</i>	1 00	68 50		“ <i>Ans. to Appeal</i>	1 00	
FLORIDA.						
<i>St. Augustine</i> —Mrs. D. J. S.....	1 00	1 00		“ <i>R. E. S.</i>	3 00	
					<i>St. Joseph</i> —Mrs. H. Q. F.....	3 25 10 25
MISSISSIPPI.						
<i>Natchez</i> —E. B.....	1 00			OREGON.		
<i>Summit</i> —Collected by Flora D.				<i>Astoria</i> —Grace.....	4 00	
“ <i>Bennett</i>	5 25	6 25		<i>Eugene City</i> —St. Mark's.....	10 00	
KENTUCKY.						
<i>Georgetown</i> —L. E. C.....	1 00			<i>Oregon City</i> —St. Paul's.....	7 00	
<i>Louisville</i> —In memoriam, Little				<i>Portland</i> —Trinity.....	89 00	110 00
“ <i>Herbert Miller</i>	10 00			WASHINGTON TERRITORY.		
<i>Lexington</i> —Three ladies.....	3 00			<i>Olympia</i> —St. John's.....	7 00	
<i>Maysville</i> —Miss M. C. B.....	5 00			<i>Vancouver</i> —St. Luke's.....	9 00	16 00
<i>Versailles</i> —E. H.....	1 00	20 00		<i>Young Christian Soldier.</i>		
					<i>Receipts for the month</i>	84 13 84 13
OHIO.						
<i>Columbus</i> —Ans. to Appeal.....	5 00			<i>Young Soldiers of Christ.</i>		
<i>Cleveland</i> —St. Peter's, Mrs. T. (of				<i>Receipts for the month</i>	59 39	59 39
“ which for Santee, \$25).....	40 00			<i>Domestic Missionary.</i>		
<i>Massilon</i> —One-third collection St.				<i>Receipts for the month</i>	14 75	14 75
“ <i>Timothy's S. S.</i>	25 00			MISCELLANEOUS.		
<i>Wakeman</i> —Mrs. J. A. B.....	2 50			<i>Interest on Trust Funds</i>	1961 00	
<i>Worthington</i> —A. E. B.....	1 00	73 50		<i>H. J.</i>	10 00	
INDIANA.						
<i>Mishawaka</i> —St. Paul's.....	11 00	11 00		<i>A. S. H.</i>	2 00	
ILLINOIS.						
<i>Belvidere</i> —M. R.....	1 00			<i>Received from Wm. Welsh, Esq.,</i>		
<i>Chester</i> —Ans. to Appeal.....	2 00			“ <i>Treas. account Santee Indian</i>		
<i>Dixon</i>	1 00			“ <i>Mission</i>	939 35	
<i>Farmington</i> —Miss M. W. Bell.....	1 00			<i>M. C. L.</i>	1 00	
<i>Joliet</i> —E. B. C.....	5 00			<i>Readers and children</i>	3 00	
<i>Hyde Park</i> —A. T.....	1 00			<i>Ans. to Appeal</i>	20 50	
<i>Morrison</i> —Ustick Home S. S. \$5;				“ <i>To the rescue</i>	1 00	
“ <i>Clyde Home S. S., \$5;</i>				<i>England</i> —Brighton, Effie Elliott.....	12 71	
“ <i>for Rev. S. D. Hinman</i>	10 00			“ <i>A widow's mite</i>	1 00	
<i>Sterling</i> —Grace, E. H. G.....	2 00	23 00		“ <i>S. P., a mite</i>	5 00	
MICHIGAN.						
<i>Marine City</i> —St. Mark's (of which				“ <i>A reader</i>	1 00	
“ <i>for Bp. Tuttle, 72c.;</i>				“ <i>Sales of pictures</i>	1 30	
“ <i>Bp. Morris, \$2.19...</i>	2 91			“ <i>For Orange Grove</i>	1 00	
					“ <i>S.</i>	5 00
					“ <i>A family of five</i>	5 00
					“ <i>A few friends, through</i>	
					“ <i>Isaac Simonson</i>	4 00 2973 85
Total for the month.....					\$	7,688 62
Amount previously acknowledged.....						120,022 08
Nov. 4, 1868, Loan of J. D. Wolfe, Esq. (see note).....						5,000 00
Total receipts for the year ending Sept. 30, 1869.....						\$132,710 65

NOTE.—The above loan of \$5,000 was subsequently given to the Committee, together with \$1,000 acknowledged in the January number, and, at his request, was applied as follows: To Bishop Lay, \$1,000; Bishop Tuttle, \$1,000; Bishop Clarkson, \$1,000; Bishop Randall, \$1,000; Bishop Morris, \$1,000; Bishop Vail, \$1,000.

ERRATUM.—In October number, Domestic Acknowledgements, under “Indiana—Lafayette,” for “St. John's,” read “Grace Church.”

Foreign Missions

OF THE

Protestant Episcopal Church.

NOVEMBER, 1869.

MEDICAL AGENCY IN FOREIGN MISSIONS.

THE importance, indeed the necessity, of Medical agency in the foreign work, is now conceded by all Missionary organizations in this country and in Europe. In Great Britain the subject is attracting that attention which, in a large measure, accords with its merits.

A knowledge of the diseases incident to humanity, and of the appropriate medication, opens to the physician in all positions, a sphere of commanding influence; and, if under the power of Christian principle, he may do good to the soul as well as the body. This is true in a larger sense in the work of Missions among the heathen. In some sections, however, the Missionary physician finds himself under restraint in the exercise of his powers. Such are the conventional rules of Society in the East that woman is denied that freedom of social intercourse which she enjoys in Christian lands. Conversation and communication of religious truth can be had only through the medium of her own sex. The *Zenana work* as it is called, in India, is developing a new feature in the work of Foreign Missions—the employment of *female physicians* where the other sex cannot find admittance. It is hoped, also, that the deficiency arising from the unwillingness of medical men to offer themselves for the foreign field, will thus, in a measure, be supplied; woman being more active in her sympathies, will more readily respond to the increasing calls of this service. In accordance with this view, schools of medicine have been established for the education of females in England and Scotland.

To the general subject of *Medical Missions* the attention of the different Missionary Societies is largely directed. Not only in England and

Scotland, but in India and China, *Medical Training* Institutions have been opened; at Madras, Rajupitana, Canton, Hong Kong, Amoy, Ningpo, Peking and other places, they are in successful operation, and must give, ere long, a new impulse to the progress of Missions.

The pious physician in entering on Mission work has an open field, a sphere of influence not inferior, but, primarily, superior to that of the ordained Missionary. His access to high places and influential persons is direct, and his advantages may be improved almost immediately for the communication of religious truth. This fact seems not to have reached the minds of medical men in Christian lands. Indeed, the great enterprise of Missions, manifestly, has not yet touched the hearts of Christians at large. Its facts and appeals for aid and enlargement, are not heeded with the promptitude, and in the measure which its merits and progressive prosperity demand, and why? Is there a work of purer benevolence? Are not its claims enforced by the sufferings, the death and command of the great Head of the Church? Is there a land or people known on earth, an exception in the embrace of Divine mercy? "Go teach all nations" is the standing command, and the compass of our commission. The work appeals to every member of the Church in the voice, at once, of suffering man, and, a compassionate God. It comes not to the minister of the Gospel only, or chiefly, as many suppose. No class, nor individual in the Church is exempt. Its hand is laid on *all*, demanding in the name of CHRIST, their prayers, their contributions and efforts in *person or proxy*, according to the ability which God has given them.

Lay-agency in conjunction with clerical, is now required; not to say here, of the mechanic and the agriculturist (which is true), but, especially, of the *medical man*; and, why does he not come forth? Why is he not *in the field*? "It is hard," says Bishop Williams, "to understand why no one has offered for this work?" The call is real, most urgent, and should receive the prayerful attention of the pious physician. Peculiar and great as are his influence and opportunities for good at home, they are largely increased and exalted in the Mission field. Besides acting in his professional character, he is a teacher of the great truths of his religion, a preacher, if you please, of the Gospel of CHRIST, in which two capacities he opens a way for the minister's labors, lessening his toils, and speeding desired results. Thus the call for the medical Missionary

becomes urgent. While it presents motives of the highest character, to personal consecration, it discloses to him obligations to compliance, most solemn and imperative.

At home the Lay-element is effective and appreciated. It should be incorporated largely into our system of means or agencies in our Missions abroad. Till this shall be done, till the *medical man* (at least) shall go forth with the ordained Missionary and the catechist, the machinery will be incomplete. To achieve grand results, agencies and appliances comports with the magnitude and character of the work must be employed. When this truth shall be realized and applied, then will our Missions receive a new impulse and their progress be accelerated.

MEETING OF THE BOARD OF MISSIONS.

WE propose to lay before our readers, in this number and in subsequent numbers, such papers as relate to the recent most interesting meeting of the Board of Missions, so far as such papers belong to the work in this department.

We begin, in this number, with the Report of the Foreign Committee to the Board.

The meeting of the Board commenced with the Annual Sermon, on Sunday evening, the 10th of October, and, continuing through the following Monday, Tuesday and Wednesday, was, from first to last, full of the most cheering signs of life; giving encouragement to the hope that the Church is arousing herself as never before to a conception of the vast work to which she must lay her hands with all the power which God has given her. The idea is being impressed, it is believed, more and more upon parishes and parish Ministers, that every man, in his own sphere, is to do his part in publishing everywhere the Gospel of JESUS CHRIST.

A tribute of praise is due to Almighty God for the entire harmony with which, on all sides in the Board, were heard the most earnest and eloquent appeals in behalf of Foreign Missions. It appeared to be an assembly fully of one mind respecting this work; and when, for a moment, on one occasion there seemed to be pending, action unfavorable, as many supposed, to the interest of the work of Foreign Missions, the readiness with which everything was withdrawn which seemed objectionable, and the earnest disclaimers of the most remote

intention of saying or doing anything which might seem to disparage this work, or militate in the slightest degree against its interests, were among the most pleasing and, as the result proved, among the most interesting of all the incidents of the meeting.

THIRTY-FOURTH ANNUAL REPORT OF THE FOREIGN COMMITTEE.

By the blessing of God the condition of affairs in this Department is in some respects more hopeful than it was at the date of the last Report. The improvement is indicated more especially by an increase in the number of parishes which have by contribution testified that the cause of Foreign Missions has a place in their regard, and there has followed from this, and from larger gifts from some who have always been its friends and supporters, an increase in the amount which has been placed at the disposal of the Committee.

That there should still be a very large number of parishes which, so far as can be seen, fail to apprehend the solemn obligation and precious privilege which pertain to an hearty enlistment in this work, is much to be deplored. If, in the light of God's Word, and in the developments of His Providence as seen in the opening of the world to Missionary effort, there be not begotten a conviction of personal responsibility, it is hard to tell how the hearts and minds of the indifferent are to be awakened. Still, there is ground for hope that, as the last year has witnessed an increase in the number of contributing parishes, so each coming year will exhibit similar improvement until there shall be rare exceptions to a general participation in the Church's work in this department. Whatever methods lie within the reach of the Committee to bring about this most desirable result, they will gladly employ.

The Committee do not presume to judge any of their brethren in matters of personal duty, nor would they attempt to decide how far indifference on the part of any of the Clergy has kept back offerings which would otherwise have been made to this holy cause; they may, however, venture to say, that gifts do occasionally privately make their way to the treasury for which no public opportunity had been given by any collection in the parishes from which they came. It is to be believed that a presentation of the claims of Foreign Missions could hardly be made in any parish without eliciting the sympathy and interest of some, and it is deeply to be regretted, both for the honor of CHRIST and the enlargement of His Kingdom, as well as for the comfort of His people, that such presentation should any where be withheld.

In a country so extended as ours, with parishes rapidly increasing, the Committee, if for no other reason, must of necessity chiefly depend upon the Clergy for a due presentation of the claims of Foreign Missions. Such dependence, however, is no matter of regret; fully recognized by all parties it would give promise of far better results than could

be looked for from the intervention of any agencies which should tend to weaken in the minds of parish ministers a sense of their own personal obligations to the faithful discharge of duty in this regard.

It is not to be supposed that in framing its Missionary system and laying out its plans for Missionary work, the Church has gone beyond its duty in embracing therein a full recognition of the claims of Foreign Missions. No, it therein rests its action upon the known mind and will of its Divine Head. This being so, to ignore this portion of the work is, so far forth, to be disloyal to the LORD and to His Church.

To build up and extend the Kingdom of CHRIST is the great object for which CHRIST's ministers are commissioned; and to each particular minister is a portion of the one Field assigned, that he may therein help forward the grand design of bringing all men to a knowledge of the truth; and to do this is not consistent with an effort simply to sustain the institutions of the Gospel in his own particular locality with no thought of any thing beyond it. He has important duties to perform towards outlying regions in his own land and in other lands, which the Church recognizes as a portion of the field which her Divine LORD has given her to cultivate. The idea is to be received and acted on, that the great work of the Church is its Missionary work in all its departments, and that each parish minister must be at pains so to inform himself in regard to it that he may instruct his people concerning the same. When every parish in the land shall become thus a centre of Missionary zeal and effort, when minister and people have an intelligent understanding what the Church has essayed to do in this regard, and what under God she is laboring to accomplish, then will a tide of blessing roll in upon this Church which shall make her a thousand-fold more than now, a joy and praise in the earth.

To anticipate such a result is in the highest degree reasonable; for if the philanthropist declare that nothing human is alien to him, by how much more may the Christian assert that nothing Missionary, nothing that concerns the bringing of men to a knowledge of Salvation through CHRIST, and especially nothing in the Missionary work which his own Church has undertaken, lies without the bounds of his sympathy, interest and hearty coöperation.

It is in this direction your Committee conceive that hope lies for the bringing up of the Church to a higher level of earnestness and devotion. This thought has found expression in the appeals which have been issued to the Church, especially during the last year. In order to give greater weight to it, and to commend it to the favorable regard especially of the Clergy upon whom the responsibility chiefly rests, and moreover, to meet a want which would result from having the idea more widely embraced and acted on, that every man in his own parish is the responsible agent for the work of Missions, the Committee have endeavored to place

all essential facts within the easy reach of all. Great pains have been taken with the "Spirit of Missions," to make its contents useful in giving an intelligent understanding of this work and of its claims. It has been thought well, also, to supplement this publication by an additional paper in a form so inexpensive as to adapt it to general circulation. The Committee have, therefore, commenced the publication of a Quarterly under the title "News from the Foreign Field," three numbers of which have been issued. The subscriptions have thus far reached only a few thousand copies.

The "Carrier Dove," now in its seventeenth year, continues to be as highly approved as ever, as a suitable Missionary paper for children and youth, and is published in a monthly edition of 26,000 copies.

FINANCIAL STATEMENT.

The Committee are glad to report that this department has been lifted, in some measure at least, out of the deep depression in which it was found at the date of the last Report; and although the task of overcoming so large an arrearage as then existed, and at the same time meeting the current expenses of the work, is one which must of necessity require time for its accomplishment, still there is certainly ground for encouragement in the fact that the receipts of the Committee, now reported, exceed those of last year in the sum of \$25,000.

RECEIPTS AND PAYMENTS.

Receipts of the Foreign Committee from 1st October, 1868, to 1st October, 1869, including interest on Trust Funds.....		\$88,341 91
Of which contributed for Missions in Greece.....	\$4,574 87	
China and Japan.....	3,566 64	
Africa.....	6,523 34	
Haiti.....	415 50	
Specific objects (contributions specially designated).....	6,279 84	
General fund.....	66,981 72	
		\$88,341 91
The expenditures for the same period were:		
For the Mission in Greece.....	\$6,613 83	
China and Japan.....	16,698 00	
Africa.....	24,467 33	
Haiti.....	5,730 12	
For specific objects (contributions specially designated)....	6,497 44	
" publication account.....	6,738 00	
For general expenses:		
Salaries of Secretaries.....	8,201 47	
Clerk hire.....	1,416 63	
Expenses, delegate meetings.....	88 00	
" Board of Missions.....	704 17	
Rent.....	805 00	
Travelling expenses.....	399 96	
Foreign and domestic postage, freight, insurance, stationery, exchange, &c.....	1,867 77	
Balance due Treasurer, October 1st, 1868.....	15,550 02	
Balance to new account.....		\$7,435 83
	\$95,777 74	\$95,777 74
Balance brought down, due Treasurer, October 1st, 1869....	\$7,435 83	

LEGACIES.

New York, N. Y.,	Estate of Thomas Garner.....	\$2,350 00
New Brunswick, N. J.,	" Mrs. E. Rutgers.....	1,880 00
New Haven, Conn.,	" Mrs. Jane Sprague.....	200 00
Ganesville, Ohio,	" Mrs. Lucy Hazlett.....	50 00
Providence, R. I.,	" Miss A. E. Aborn.....	398 42
Flushing, N. Y.,	" Jacob R. Valk.....	141 00
New York, N. Y.,	" Rev. J. Dowdney.....	2,371 00
Poughkeepsie, N. Y.,	" Mrs. Alice A. Knill.....	2,500 00
Green Point, N. Y.,	" Miss Mary E. Wood....	35 50
		<hr/> \$10,925 92

SECRETARY AND GENERAL AGENT.

The present Secretary found himself last year most unexpectedly returned to an office which he had previously resigned, another position having been taken by him in the hope of an early release from his official relations to the Board.

He has consented to serve for the time being until some one else be found to assume the responsible duties of the office.

He has had associated with him since January last the Rev. Dr. Savage who has rendered most valuable aid, especially in the publication department.

The Rev. Mr. Liggins has, also, as for several years past, rendered very important and efficient assistance in the same department.

APPOINTMENTS.

Two appointments have been made to the Mission in China, viz.: that of the Rev. S. R. J. Hoyt, professor in Griswold College, Davenport, Iowa, and that of the Rev. W. J. Boone, son of the late Bishop Boone. Mr. Hoyt leaves in the steamer of this month from San Francisco, and Mr. Boone will probably leave from New York in November next.

RESIGNATIONS.

The Rev. J. Liggins, formerly of the Mission in Japan, and the Rev. D. D. Smith of the China Mission, having relinquished all expectation of being able to return to their respective fields, have resigned their appointments.

GREECE.

The Committee have no new facts to communicate in regard to the routine of quiet labor in the schools at Athens. In the absence of Dr. and Mrs. Hill, during their stay in this country, the schools enjoyed the very efficient supervision and instruction of Miss Muir, and the corps of teachers associated with her. The number of scholars has not varied much from what has been usual for some time past. It was well remarked, in a recent letter from one high in position in the Church of England, that to Mrs. Hill, more than to any other person whatever, Greece owes a debt of gratitude for the immense advantage which her

labors have bestowed upon the people of that country. The fruits of her labors will, the Committee doubt not, follow the long seed-sowing of her hands, and there shall be verified the declaration of Scripture, that "the Word of God shall not return to Him void, but shall accomplish that which He please, and prosper in the thing whereto he sent it."

For about forty years this work has been pursued, and they who commenced it, and have, through all this time, labored therein, are now advanced in years, both having reached an age beyond that of three-score-and-ten.

It is well known that the Mission and the Missionary in charge are involved in very serious financial embarrassment. The nature and extent of this, first became known to the Committee after the arrival of Dr. Hill in this country, in the Spring of 1868. So far as any responsibility for the payment of money has been assumed by the Committee, under action reported by them last year, they will meet such liability so soon as the way shall be opened to them to do it, and at the same time protect the Board from the loss of their Mission property, which, without the knowledge or consent of the Committee, has become involved.

The amount which the Committee reported last year as allowed upon the claim of the Missionary, would have been remitted to Greece but for the fact that no security could be had that the Board would not, in addition thereto, lose the Mission property belonging to the Domestic and Foreign Missionary Society. The Committee are sorry to say that they see little prospect of their being able to save it, except at such sacrifice of money for private account as the case would hardly warrant.

Dr. Hill, before his departure from this country in May last, handed in his resignation, to take effect in six months from its date, expressing therein his conviction of the propriety of this step, in view of his advanced age, and that of Mrs. Hill. It is to be presumed that Dr. and Mrs. Hill will spend the remainder of their days in Athens, and the Committee felt no hesitation in assuring Dr. Hill that the Church would, in some fit way, provide for the comfortable support of himself and Mrs. Hill.

The Committee were very desirous at once to send out a Missionary, and they made appointment of one who, it was thought, possessed the requisite qualifications, but the appointment was declined by him, and the Committee have not been able to make another. They purpose, however, to do this as soon as possible. Meanwhile, the schools will proceed under the same general arrangements as those which existed during the absence therefrom of Dr. and Mrs. Hill.

Miss Mary B. Baldwin removed from Athens in June last, to join her sister in Jaffa, in Syria, and her connection with the Mission has ceased. In consideration of her long and faithful services, the Committee propose to continue, at least for the present, the usual annual stipend of two hundred and fifty dollars.

AFRICA.

In a review of the facts in the last year's history of this Mission, the Committee find encouragement in the greater efficiency which experience in the Missionary work has given to those who now form by far the larger part of all the laborers connected with it, viz., Liberian and native helpers, and especially Liberian and native ministers. Their letters and reports give evidence, not only of very active labors, but also of increased force and capacity, fitting them to take upon themselves increased responsibility in the management of affairs. It is to be hoped that every year will witness advancement in these respects until, in time, there shall be found there a sufficient number of men of large experience, who shall be able of themselves wholly to manage and carry forward the work. It is no disparagement of those now in the field to say, that such a point of progress has not yet been reached, and that for years to come there will be need, as in years past, for the Church in this country to extend help, both in men and means, for the furtherance of the Gospel in Africa, especially in all that pertains to its propagation among its heathen tribes.

The time may not be distant when the Church in Liberia shall have an independent organization, but no reasonable calculation can make the time near when the Liberian Church will be able to do all that needs to be done to bring the millions of heathen Africans to a knowledge of the truth.

The Committee are glad to report that, while in the cases of several of the catechists and teachers there has been ground for complaint, and some have, consequently, been dismissed, there is a goodly number of faithful men, both ministers and lay assistants, who are earnestly at work. A knowledge of this fact greatly lessens the anxiety of the Committee at this time, when the whole white force in the Mission has been reduced to one ordained Missionary, the Rev. Mr. Auer, and five female assistants. But although the anxiety of the Committee be lessened, it is not removed, and they earnestly desire to send out, as soon as possible, additional white Missionaries.

The pressure of work which now devolves upon Mr. Auer in that part of the field in which he resides (Maryland Co.,) is vastly more than one man can do; much that is urgently needed must remain undone; thus the Mission suffers loss, and the benefit which the Mission

might hope to reap from the labors of this earnest Missionary are put in jeopardy by the bringing upon him of cares and labors which he will not, it is feared, be able long to endure.

The withdrawal of Bishop Payne, for a time, from the field, has greatly increased the responsibilities which attach to Mr. Auer's position, and the necessity is most urgent that relief should be sent to him as speedily as possible.

Bishop and Mrs. Payne arrived in New York on the 29th of July, after a very long voyage, which, however, was of service to the Bishop, and proved, under God, the means of restoring Mrs. Payne from the utmost feebleness to her usual health.

A life of thirty-two years in Africa, and especially for the last ten years, had so worn upon his constitution, under repeated attacks of sickness, that he found at last he did not rally, after an attack, sufficiently to enable him to resume his work. He had reached a condition in which he found he could no longer labor, and so, doubting not concerning the path of duty, he has withdrawn from the field. The Bishop has advised the Committee of his desire to try a residence of eighteen months in the United States, with a view to a determination at the end of that time whether he will be able to resume his labors in Africa.

Mr. Ware, whose sickness was mentioned in the Report of last year, died on the 13th of August, 1868. He and his wife had embarked at Cape Palmas on an English steamer going down the coast, hoping to derive benefit from the voyage; he survived, however, but a very short time. His body was taken to Cape Coast Castle, and interred there. Mrs. Ware continued the voyage, and, after a short stay at the German Mission stations on the Gold Coast, returned by another English steamer to Cape Palmas.

The captains of both these steamers were exceedingly kind and attentive, and gave substantial tokens of their deep sympathy with Mrs. Ware. These facts being made known to the Foreign Committee called forth an expression of earnest thanks, which was transmitted through Bishop Payne.

Mrs. Ware has decided to remain in the Mission.

Mr. Paulus, a colored man, who for a while was a teacher at the Orphan Asylum, died on the 24th of May last. He was an earnest, faithful man, whose zeal and devotion were constant in labors unto the end, although his bodily health was long feeble through the wasting effects of consumption.

The journals and letters of the Bishop and other Missionaries have been very full during the past year, and their contents have been spread before the Church in the publications of the Committee. These most interesting papers, in all their variety of detail of labors

among the colonists and natives, and of journeyings in the interior where vast fields as yet unoccupied lie waiting for the Gospel, cannot have failed to impress upon the careful reader an idea of the greatness of the work to which the Church is committed, and must have stimulated the desire that the Church would put forth effort more commensurate with her ability, and in far larger measure, meet the obligation which Africa's needs lay upon her.

It is not thought necessary to give particulars here respecting each station, nor to present anew what has been already published. To do this with anything like an appropriate fulness would lengthen unduly this Report. The following summary, prepared by the Bishop on the eve of his leaving Africa, may very appropriately be here inserted, together with the statistics of the Mission as they now appear:

Summary of Results of his labors, furnished by Bishop Payne.

To the praise of His grace, God hath prospered the work of my hands as well as prolonged my days. At my own station, I have baptized 352 persons, of whom 187 were adults. In the Mission, I have confirmed 643 persons. I have lived to ordain: Deacons — 2 foreign, 8 Liberian, 4 native, in all 14; of Presbyters — 3 foreign, 7 Liberian, 1 native, in all 11; or, altogether, 25 ordinations have been held.

At 22 places along 250 miles of what was fifty years ago a most barbarous heathen coast, has the Church been planted, and radiating points for the light of the Gospel established. Nine Churches may be considered as established and supplied with Ministers of the country. Besides schools, common and Sunday, we have a High-school for boys, a training-school for young men, and an Orphan Asylum to take care of destitute children in the colonies. The Church and Mission, by God's blessing, may be considered established.

Statistics for 1869.

Missionary force: Ordained — 2 white (including the Bishop), 8 Liberians, and 3 natives; Assistants — 5 white (females), Liberian catechists and assistants 5, natives, do., 8; beneficiaries, 105; day scholars, 613; Sunday-school scholars, 980; baptisms, returns imperfect; adults, 8; infants, 10; confirmations, 47; communicants, 446. Candidates for Orders: Liberians, 3; natives, 1. The names of several applicants are before the Standing Committee.

Contributions for different objects: Trinity Church, Monrovia, \$250; St. Mark's, Cape Palmas, \$250; Epiphany, Cavalla, \$240; from other sources, \$17.46.—Total, \$757.46.

The welfare of the people who form the Republic of Liberia, the influence which they are to exert upon the heathen by whom they are

surrounded, and hope for the tribes of Africa, are largely dependent, under God, upon the vigor and zeal with which the Church shall there prosecute the work.

The summary just read gives evidence of God's blessing upon the endeavors of the past, and far richer blessings and successes more abundant wait upon the prayers and efforts of His people in time to come.

CHINA.

There has probably been no time in the history of this Mission when greater encouragement was afforded than now.

Among the facts which warrant this conclusion is the large number confirmed within the last eighteen months—from January 1868, to January, 1869—50 persons, and, in May last, during the visitation of the Bishop, 36 persons, of whom 32 were Chinese.

There were several points of peculiar interest connected with this last administration, of which this deserves peculiar mention, viz.: that among those confirmed were the *first children* of Chinese Christians, who, having been consecrated to God in infancy, now came forward and ratified their vows; two of these were the daughter and niece of our good and faithful native presbyter, Wong Kong Chai. Some of those confirmed were native teachers, and some pupils from the day-schools at out-stations, the first fruits, it is said, from this field of labor.

On the afternoon of the day on which the Bishop confirmed in the city of Shanghai, he visited an out-station under the care of the Rev. Mr. Nelson, and confirmed four persons. This station was commenced last year, and has been supported by funds given by two pious naval officers of our Church now in command of one of the men-of-war in the China squadron.

"Heretofore," says the Bishop, "we had not baptized a single person who had been in our day-schools, and though we knew that the day-schools were spreading a leaven which would hereafter manifest itself, still we felt somewhat discouraged that no visible results were seen from the large amount of Christian instruction which had been given.

"One reason of our want of success may have been that we have been obliged, to a large extent, to make use of heathen teachers. Now, however, all our day-schools are taught by Christians, and we have been greatly encouraged by seeing five boys of our day-schools—four of one and one of another—come forward to be baptized."

The following facts relative to another out-station, are very significant:

"Among those confirmed at this time were four women from a little village near by, at which Mr. Hoong Niok Ng opened a little

out-station and day-school, with money furnished by himself and a few of our converts. Such efforts to do good to, and spread the Gospel among, their own people—originated entirely among themselves—are very gratifying evidences of real life, and show that they are waking up to some sense of their responsibilities.”

At the principal station, Shanghai, to which the above-mentioned facts relate, great activity and zeal have been manifested on the part of the Missionaries, and good success has, it is seen, been vouchsafed. In his report of last year, Bishop Williams mentioned the opening of a new station in the interior, at Wuchang, and described its location, and the advantages presented by it.

To that station the Rev. Mr. Höhing and the native Deacon, Yoong Kiung Ngan, were sent. The Bishop for a time resided with them. Obstacles were thrown in the way of their obtaining a house in which to commence their work. These were overcome, so far, at least, as to enable them to obtain a building. It was one, however, in which there was great exposure to health, the floors being of earth, and damp. While the natives do not suffer materially from such exposure, the foreign Missionary feels seriously its effect.

Mr. Höhing suffered much in consequence. He seems, however, to have borne discomfort and pain with great patience, and to have labored persistently in the face of them.

Our last letters, however, mentioned that his health had become so much impaired as to require his recall from that Station to Shanghai. It is thought that his labors will have to be suspended for some time.

The same letters make mention also of the failing health of the native Presbyter, Wong Kong Chai.

Within a comparatively short time after the opening of the station at Wuchang, the hearts of the brethren there were animated and encouraged by their being permitted to reap the first fruits of their labors, in the baptism of a man giving good evidence of his conversion to the Christian faith.

The following account of this event is given by the Bishop:

“My last Sunday in Wuchang (the fourth Sunday in Lent) will long be remembered as a bright day in the history of the Wuchang Mission; for then our oft-repeated earnest prayer, that some from among the people to whom we ministered might be led to the Saviour and make an open confession of CHRIST, was granted; we were then permitted to see the *first convert*, Mr. Höhing’s teacher—a good scholar, and a man of excellent temper and very winning manners—come forward boldly before the world and acknowledge CHRIST, not Confucius, as his Lord and Master and Teacher—CHRIST JESUS, not Shakya Muni, nor Amida Budha, nor Quan Tin, as his Saviour, his hope and refuge, his all and in all. The struggle was a hard one;

and only those who know something of the pride of intellect and heart of a Chinese scholar, or how one who becomes a Christian is *tabooed*, despised and held in utter contempt by scholars generally, can at all appreciate it. But grace was given him to overcome all, and enable him to witness a good confession before the world. God grant that 'hereafter he shall not be ashamed to confess the faith of CHRIST crucified, but manfully fight under His banner against sin, the world and the devil, and continue CHRIST's faithful soldier and servant unto his life's end.' From his position as a scholar, and his personal character, we hope that, with God's blessing, great and good results may follow from his baptism, and we beg that the prayers of God's people may be offered in his behalf, that he may become a 'bright and shining light,' 'shining more and more unto the perfect day.'"

It is probable that one of the Missionaries recently appointed to China will be sent to this Station.

At Pekin, the Rev. Mr. Scherechewsky is still engaged in the work of translating the Holy Scriptures into the Mandarin, or spoken language of China. It is a work which has to do with the laying of foundations for the spread of Christian doctrine, and is second to none in importance in its bearing upon the propagation of the Gospel in all time to come. Of the Missionary's remarkable fitness for this work mention has been frequently made. The Bishop has, within the last year, asked the mind of the Committee respecting their willingness to allow Mr. Scherechewsky to devote several years (three are mentioned) for the completion of this vast undertaking. The Committee have expressed their entire concurrence in the opinion that he ought not to be withdrawn from it until it is accomplished.

Mr. Scherechewsky combines with his labors in translating, Services on Sunday and on one day in the week, in a Chapel owned by the Mission.

The Rev. E. H. Thomson, who has faithfully labored in China for the last ten years, returned with his family for a visit to this country in May last. He was one of the large company which sailed with Bishop Boone for China in 1859, and has never until now seen his native land since that time. He will probably return to his field some time next spring.

The following facts respecting the recent treaty concluded between the United States and China are not without interest. They appear in a work on China, written by a returned Missionary, the Rev. Mr. Nevius:

"The treaty concluded at Washington, between our Government and the Chinese, is rather one-sided, nearly all its provisions being in favor of the Chinese. For this reason, it is all the more honor

able to Mr. Burlingame and to our Government. Instead of being dictated by selfishness, and secured by intimidation, it presents the rare excellence and beauty of a great and powerful nation giving to a weaker one her rights, from motives of impartial justice and generosity. The substantial efforts thus afforded of genuine friendship will be of greater advantage to both parties than the provisions of the treaty themselves.

"The members of the Embassy represent the party of progress which is now, and has been for years, in the ascendant.

"This party fully appreciates the true position and interests of China in the present crisis, and is introducing foreign ideas and new measures as fast as the state of public opinion and feeling among their countrymen will allow. The changes which they are effecting may seem slow to us, but they are rapid and radical beyond all former precedent.

"In the meantime, enlarged advantages for prosecuting the work of Missions are being granted faster than we are appropriating them. Missionaries not only reside in the open ports, and travel and teach wherever they please throughout the Empire, but are allowed to rent houses for permanent residence in places not named in the treaty. Protestant Missionaries are fast acquiring a character of their own, in distinction from the representatives of the Church of Rome, and are constantly gaining, to a greater degree, the confidence of the people and their rulers."

Sundry proclamations have been issued in various parts of China, commanding the people to respect the treaties which provide for religious toleration, and guarantee safety to the Missionaries.

Notwithstanding this apparent friendliness on the part of the Chinese officials, and the supposed kindly disposition on the part of the people generally, occasions do arise when Missionaries fall into the hands of the lawless, and suffer therefrom. Such was the case with the Rev. Mr. Hohing last year at Wuchang, when his life was put in jeopardy by an attack of a company of military students, statements concerning which have been published. Similar outrages have occurred in the experience of other Missionaries there. Such instance of lawlessness are not peculiar to Chinese, but they are met with occasionally in all large communities.

The Committee are much rejoiced by the fact that they have been permitted to add within the last year, two to the list of Missionaries in China, and by so much to meet the earnest wish of the Missionary Bishop for an increase of labors in that great field. Strong is the appeal which this vast Empire with its teeming population makes to the Church, to take a larger part in endeavors to bring this people to the knowledge of the great Salvation. May the cry be heeded to the

infinite advantage of many in China, and to the securing of richer blessings to the Church, for the faithful discharge of duty in this holy work.

Without going further into the details of the work for the last year, the Committee close this portion of their Report with the following summary furnished by the Bishop :

STATISTICS.	
MISSIONARY FORCE :—	
<i>Ordained.</i> —(Foreign 7, including the Bishop).....	7
“ Natives, 2—(1 Priest, 1 Deacon).....	2
<i>Candidates.</i> —Natives, 3—(1 for Priest's Orders, 2 for Deacons)	3
<i>Assistants.</i> —Females, (Foreign).....	4
<i>Catechists.</i> —Natives,.....	3
<i>Teachers.</i> —6 Female; 7 Males, (natives).....	13
BAPTISMS.—Adults, 47; Infants, 19.....	66
CONFIRMATIONS.—European, 4; Natives, 43.....	47
COMMUNICANTS.—English, 30; Natives, 118.....	148
MARRIAGES.—European, 4; Natives, 4.....	8
FUNERALS. “ 4; “ 8.....	12
SCHOOLS.—Boarding, 1; Day, 11.....	12
SCHOLARS.—Boarding, 20; Day, 160.....	180
SCHOOLS in which Christian Books are taught for a small consideration, 3; Scholars, 40.....	43
CONTRIBUTIONS, including all objects.....	\$3,638.70

JAPAN.

It was the purpose of the Missionary Bishop to remain at Wuchang, the interior station in China, until some one should be sent out to join Mr. Hohing and Mr. Ngan at that station. As there was, however, a prospect, some months ago, of a long delay in having this accomplished, he determined that it would be best for him no longer to delay his return to Japan. After visiting Shanghai he removed to Oosaka in Japan.

Earnest and repeated, again and again, have been the appeals of the Bishop for laborers to be sent to this most interesting field. He urges that by all means one Missionary and a Missionary physician shall be sent at once. The Committee have published these repeated calls of the Bishop, and urged them upon the attention of the Church. They exceedingly desire to meet this want without one moment's unnecessary delay. Our Church established the first Protestant Mission in Japan, but now the Bishop is left without any one to carry forward the work begun there years ago, and this is the occasion to him of great sorrow.

The Bishop mentions that wonderful changes are rapidly transpiring in Japan. He has good reason to hope that the law against the

Christian religion, which makes the embracing of it an offence punishable by death, will at no distant day be revoked.

It may be stated in this connection, that during the Bishop's stay in this country, the Committee, at his suggestion, sent a petition to the State Department in Washington, asking that through its representative in Japan, the United States Government would use its kind offices in seeking to bring about a repeal of the law above referred to.

The following letter may well have a place here; it does honor to the head and heart of the Minister.

The Bishop writes :

"You will be interested in the subjoined letter received from General Van Valkenburg, American Minister in Japan, in reply to mine, asking for information with regard to the action taken as the result of the petition to the President; and asking, also, his opinion with reference to the openings for active aggressive Missionary work in Japan."

He replied, under date December 28, as follows :

"Your letter per 'Costa Rica,' was duly received; and in answer to your inquiries I have the pleasure of saying that, previous to the receipt of Mr. Seward's letter covering the petition of the Board of Missions, of which you speak, I had addressed a letter to the late Imperial Government upon the subject of the persecution of the Christians, and the edict against Christianity; that since that time I have had several conferences with the officials of the State, and more recently with the new Government, upon that subject, the last one being only two days before I received your letter. Several letters have been written to them by me upon the subject, and I trust much has already been accomplished in the way of dissipating their prejudices. They have made very fair promises, and have agreed that I shall have their ultimatum in writing within a few days. I hope for the best, but now know how hard it is to overcome their prejudices and bigotry. In all this labor I have been supported by *all* my colleagues, who take an equal interest with me in the matter. I trust if there are any new developments in your neighborhood (he was under the impression that I was in Nagasaki) you will give me the facts. It is facts I want, to act upon. For the present, I believe it would be unsafe to commence at different places, 'active, aggressive, Missionary work'; so long as this question is unsettled, it would only be adding oil to the flame. A few months, at most, I hope, will enable us to procure a repeal of the edict, and perhaps entire freedom of belief on the part of the people; then will be the time for you to

work. You may rest assured that nothing shall be left undone that I am able to do, to bring about this most desirable state of affairs.' ”

The Bishop adds this appeal:

“There is certainly strong ground for hope of a speedy repeal of the edict, and free toleration of Christianity; as General Van-Valkenburg, with the support of *all* the Foreign Ministers, seems to be pressing the subject on the attention of the Government. He certainly deserves and should receive the thanks of all Christians for the efforts he is making to obtain the toleration of Christianity. I trust he may have entire success. But, then, who is to go up to plant the banner of the Cross and take possession of the land in the name of our Lord and Master? Is our Church to do nothing to help on this good work? Why cannot the Committee put forth a strong appeal, that some church or churches would undertake the support of a Missionary in Japan? The support of one Missionary and one Missionary Physician, especially if single men, would be but a trifle to many of the churches, or even many of the rich men of New York. Please let me know in your next if any thing can be done for this most interesting people.

HAYTI.

The number of Missionaries connected with this Mission remains the same as that reported last year, viz., three. The revolutionary troubles then mentioned still continue.

The reports from the Missionary at Cape Haitien are not encouraging, and it will probably be found desirable, so soon as peace shall be restored, to transfer him to another Station. This cannot be done at once, for the reason, that such points as seem to offer particular inducements for the establishment of a Station are not now accessible on account of the civil commotions at present existing.

The reports of the Missionaries at Port au Prince and at Cabaret Quatre are favorable, their recent letters giving the following particulars:

ANNUAL REPORT OF REV. J. ALEXANDRE.

CHURCH OF THE GOOD SHEPHERD, }
CABARET QUATRE, HAYTI, *May 12, 1869.* }

Families, 50; Baptisms, infants, 5; Communicants admitted, 10, lost by death, 1, present number, 39; Marriages, 2; Burials, 2; contributions for objects within the parish, \$60.

The troubles that Providence has sent upon this country have produced such a searching of hearts, that at the last visitation made to this congregation in the mountains, ten men, heads of families, presented themselves to be enrolled as members of the Church.

ANNUAL REPORT OF REV. J. T. HOLLY.

CHURCH OF THE HOLY TRINITY, }
PORT AU PRINCE, HAITI, *May 10, 1869.* }

Families, 40; Baptisms, infants, 12; Communicants admitted, 15, added by removal, 1, lost by removal 9, lost by death, 1; present number, 63; Marriages, 1; Burials, 7.

Contributions — Objects within the parish: Communion alms, \$45.78; monthly collections, \$102; total, \$147.78.

Sunday-School—Teachers, 5; Scholars, 47.

REMARKS.

"1. The civil war that has been raging in Haiti for the last twelve months has sensibly affected our Sunday-school more than any other of our parochial operations during the past year.

"Early in May, 1868, the suburbs of the city, where our Mission of the Holy Comforter was established, were burnt by order of the Government as a necessity of the war, and the inhabitants of that quarter were ordered to remove within the corporate limits of the city. This was done in order that the Government might the more effectually repel the rebel forces then laying siege to the capital. The branch of our Parish Sunday-school connected with that missionary effort, and which numbered 15 scholars, had, therefore, to be abandoned; and the destitute families thus deprived of homes have been so dispersed ever since that we have not been able to gather together again the children that we then lost by the suppression of that branch of our Sunday-school. Furthermore, the misery entailed upon all classes by this dreadful war, has also caused several of our most efficient teachers to leave Haiti. Hence, there has been a sensible diminution, both of teachers and scholars, in our Sunday-school since making our last annual Report."

In closing this brief review of the work in this Department, the Committee most thankfully acknowledge the goodness of God in every cheering sign which it presents, and earnestly hope that the hearts of His people will be so animated and encouraged that there will be with all a holy purpose to bring to this noble cause unceasing prayer, and offerings more abundant; that every parish in the land shall be so instructed as to reckon it among the objects which demand its cordial and heartfelt sympathy and coöperation.

By order and in behalf of the Foreign Committee,

SAMUEL D. DENISON,

Sec'y and Gen'l Agent.

NEW YORK, Oct. 1, 1869.

THE TESTIMONY OF SCIENTIFIC MEN IN BEHALF OF MISSIONS.

Two volumes have recently been published, one by Darwin, the author of the "Origin of Species," and another by one of his disciples, which contain noteworthy testimony to the results of Missions; and we propose to give this testimony, not so much, however, for the purpose of confirming the faith of our readers, as of aiding them in silencing and convincing gainsayers. God's people need no such testimony, but still it is useful when writers and travellers like Melville, Burton and Reade are so much given to speaking disparagingly of the Missionaries and their work.

The volume by Darwin is entitled "Journal of Researches into the Natural History and Geology of the Countries visited during the voyage of H.M.S. *Beagle* round the world, under the command of Captain Fitzroy." Speaking of Tahiti, Mr. Darwin writes :

Thus seated, it was a sublime spectacle to watch the shades of night gradually obscuring the last and highest pinnacles. Before we laid down to sleep, the elder Tahitian fell on his knees, and, with closed eyes, repeated a long prayer in his native tongue. He prayed as a Christian should do, with fitting reverence, and without the fear of ridicule or any ostentation of piety. At our meals, neither of the men would taste food without saying beforehand a short grace. Those travellers who think that a Tahitian prays only when the eyes of the Missionary are fixed on him, should have slept with us that night on the mountain side.

One of my impressions, which I took from the two last authorities was decidedly incorrect, viz., that the Tahitians had become a gloomy race, and lived in fear of the Missionaries. Of the latter feeling I saw no trace, unless, indeed, fear and respect be confounded under one name. Instead of discontent being a common feeling, it would be difficult in Europe to pick out of a crowd half so many merry and happy faces.

On the whole, it appears to me that the morality and religion of the inhabitants are highly creditable. There are many who attack, even more acriminiously than Kotzebue, both the Missionaries, their system, and the effects produced by it. Such reasoners never compare the present state with that of the island only twenty years ago, nor even with that of Europe at this day; but they compare it with the high standard of Gospel perfection. They expect the Missionaries to effect that which the Apostles themselves failed to do. Inasmuch as the condition of the people falls short of this high standard, blame is attached to the Missionary, instead of credit for that which he has

effected. They forget, or will not remember, that human sacrifices, and the power of an idolatrous priesthood—a system of profligacy unparalleled in any other part of the world—infanticide, a consequence of that system of bloody wars, where the conquerors spared neither women nor children—that these have been abolished; and that dishonesty, intemperance and licentiousness have been greatly reduced by the introduction of Christianity. In a voyager to forget these things is base ingratitude; for should he chance to be at the point of shipwreck on some unknown coast, he will most devoutly pray that the lessons of the Missionary may have extended thus far.

Such is the strong testimony of the scientific *master*, and now for that of one of his *followers*—one who, in dedicating his book to Darwin, expresses his “deep admiration for his genius and his works.” The title of this book is, “The Malay Archipelago: a Narrative of Travel, with Studies of Man and Nature. By Alfred Russell Wallace, author of ‘Travels on the Amazon and Rio Negro,’ &c.” Mr. Wallace says:

Just opposite my abode in Rurukan in Celebes was the school-house. The schoolmaster was a native, educated by the Missionary at Tomohou. School was held every morning for about three hours, and twice a week in the evening there was catechising and preaching. The children were all taught in Malay. They always wound up with singing, and it was very pleasing to hear many of our old psalm-tunes, in these remote mountains, sung with Malay words. Singing is one of the real blessings which Missionaries introduce among savage nations, whose native chants are almost always monotonous and melancholy. The Missionaries have much to be proud of in this country. They have assisted the Government in changing a savage into a civilized community in a wonderfully short space of time. Forty years ago the country was a wilderness, the people naked savages, garnishing their rude houses with human heads. Now it is a garden, worthy of its sweet native name of “Minahata.”

OUR OWN INDEBTEDNESS TO FOREIGN MISSIONS.

It has been well said, that “all the Christianity in the world, at the present moment, is the result of Foreign Missions”; and yet, though the truth of this must be evident to every one, after a little reflection, we nevertheless, frequently hear objections to foreign Missionary operations, the most plausible of which is that there is so much to do at home.

The persons who make this objection are (1) unmindful of the Saviour’s great commission to His Church: “Go teach *all* nations”; for this com-

mission, as interpreted by the Apostles' *actions*, means, teach them *simultaneously*; announce far and wide, and as speedily as possible, the glad tidings, and do not wait until the greater part of any nation, city or town are converted to God. This commission was also so interpreted by the action of the Saviour *Himself*, who commanded St. Paul to go far away to the Gentiles when but few of the Jews were converted.

These objectors to Foreign Missions seem (2) unmindful of "the rock whence we ourselves have been hewn, and the hole of the pit whence we have been digged"; for, what people were more barbarous than those who inhabited our mother isle prior to the visits of Foreign Missionaries to her shores? What were the buildings which occupied the sites of some of her present stately churches? What priests ministered at British altars? What were the dark ceremonies which preceded the sweet Communion, solemn vows, the hymns of love and praise, of the Primitive Church of Britain? Surely, not only obedience to the command of the Saviour, but also gratitude for the blessings which we ourselves have received through Foreign Missions, should lead us to active exertions in behalf of those who are still in the same deplorable condition that our forefathers once were.

In the hope of increasing this gratitude, an English clergyman contributes an article to *Mission Life*, on the memorials and remnants of the ancient heathenism which are still found in England. He says:

Whence do we obtain the name of our week-days but from our pagan ancestors? If we mention Sunday, Monday, or any other day, we name the false gods whom our Saxon forefathers worshipped, and in whose honour they designated these days; the Sun, the Moon, Tuesco, Woden, Thor, Friga, Saturn, each deity had his day, and we Christians, who by God's grace no longer own "gods many and lords many," nevertheless are compelled by custom to adopt the names conferred by our heathen ancestors. Thus we can scarcely hold intercourse with one another for an hour without taking into our lips the memorials of our ancient heathenism. At the Reformation, Bishop Pilkington (very unnecessarily) wished to get rid of them; but may it not be ordered in the wise providence of God that the names should still remain among us to keep us ever mindful of the rock whence we were hewn, and our vast indebtedness to His sovereign grace? Happy are we if we learn from their use to be grateful to God for our present enlightenment, to commiserate the poor heathens who are still lying in darkness, and to consecrate each day to the one true God now revealed to us in CHRIST.

Take another memorial of our former heathenism. In many of our

country parishes annual feasts are held under the name of "wakes." Their proper object is to celebrate the dedication of the parish Church, and they are so called because the feast of the dedication of the Church was formerly observed by watching, or keeping vigil, all the night for devotional purposes. But we owe their institution to the paganism of our Saxon ancestors; for, in a letter still extant, conveying instructions for Augustine, the Missionary bishop in Britain, Pope Gregory directed that the temples dedicated to the worship of idols were not, as was at first intended, to be destroyed, but to be preserved and adapted to the service of the true God; and the feasts annually observed hitherto in honour of their false gods were to be transmuted into Christian festivals, to celebrate the dedication of their churches to God. Thus were their obdurate minds, Pope Gregory said, to be gradually weaned from their idolatry by a concession to their former habits. Our country-wakes, therefore, are memorials of the idolatrous feasts kept by our pagan forefathers, and their observance should be a season of devout thankfulness for our conversion to CHRIST.

A very remarkable remnant of paganism is the irrational practice of drinking healths. Among the heathen this was a religious act, and the wine, after having been tasted, was poured out with invocation of the gods to accept the offering and be propitious to the suppliant. I have seen it stated that in parts of our own country, the custom was practised down to a recent date in a semi-religious manner at harvest suppers in Norfolk and Essex, and on the eve of the Epiphany in Devonshire. But otherwise, instead of being exploded, as it surely ought to have been, it has degenerated into an unmeaning act of conviviality, destitute of all religiousness, "as if," says an old writer, "it were the pouring in of prayer, that is the way to engage" the favour of God. Verily the heathen were wiser than we, according to their light; their religion, such as it was, affected all their habits, and we retain their superstitious acts without the devotional use.

Customs that are seemingly of a trivial nature often derive interest from the source to which they can be traced. The Saxons called February the Cake-month, in allusion to the cakes which they were in the habit of offering in this month to their gods; and the present custom of making pancakes on Shrove Tuesday is a remnant of the old superstition. It is probable that this practice was instituted, as the "wakes" were, to wean the pagan inhabitants from their old superstition. After they had been *shriven* (which is the Saxon word for confessing to the priest) on Shrove Tuesday, they were allowed to keep their feast of cakes without its paganism—although indeed a writer at so late a date as 1630 shows that the paganism was not quite abolished when he states that "the ignorant people do devour very greedily their pancakes with ominous incantations." Hence we have, in many parts of the country, a

remarkable combination of memorials characteristic of two distinct eras in our religious history. The pancakes testify to the pagan age, and the bell, which is still tolled on Shrove Tuesday in many of our parish churches, bears witness to our pre-reformation Christianity, when the people were thus called to confession. By a natural error, inasmuch as feasting is more agreeable than fasting, the country people have lost sight of the latter and call the bell "the pancake bell."

Once more: the supposed heathen origin of our wedding ring almost caused its abolition by the Puritans during the Commonwealth, and the custom prescribed by the rubric in our Common-Prayer Book, though now generally disused, of laying down money with the ring upon the book, is supposed to have been derived from the Saxons, whose manner was to buy their wives.

The above remarks are intended to lead us to this conclusion: the remnants of our ancient paganism, which thus perseveringly cling to us, condemn our selfishness, if, after being ourselves indebted to Missionaries for our Christianity, we refuse to send Missionaries to others. Freely we have received, freely we must give.

C H I N A .

EXTRACTS FROM A LETTER FROM BISHOP WILLIAMS.

SHANGHAI, *Aug. 17, 1869.*

YOUR letters of May 8th and June 10th were handed me on my arrival here (from Japan) last week, for which you have my best thanks. The good news they bring of the appointment of Mr. Hoyt and Mr. Boone, cheers all very much, so that we begin to lift our heads, and feel such a load taken off our hearts that we could sing for joy. God grant that these dear brethren may come to us in the fullness of the blessing of the Gospel of CHRIST, and may prove faithful, earnest, useful laborers in this vast field.

It is gratifying and encouraging, also, to learn that others are considering the question of personal consecration to the good work in China. I earnestly trust that some of them may be led to offer themselves, and that the Committee may have abundant means placed at their disposal to send them out.

A F R I C A .

REPORTS FROM STATIONS IN AFRICA.

THE following items are taken from the Semi-annual Report of the Rev. J. K. Wilcox (colored), of the Bassa Station.

HEALTH.

30th June, 1869.—Your Missionary feels very thankful to Almighty

God for the many mercies vouchsafed to him; having enjoyed good health during the past half-year.

SERVICES.

The usual Services have been performed. The eight o'clock Sunday Morning Services in *Bob's Town* have been continued, as well as his visits to the native villages round.

MISSIONARY TOWNS.

With the little boat—the “Carrier Dove”—the noble gift of St. John's Sunday School, Elizabeth City, New Jersey, he has been able to make frequent visits to the natives on the banks of the St. John's and Benson Rivers. Every where he hears the cry for teachers. These people living near the Colonial Settlements have lost many of their native customs and superstitions, and many of them may be gathered into the Christian Fold.

BAPTISMS AND CONFIRMATIONS.

Six children and adults have been baptised—six persons are candidates for confirmation.

CHURCH EDIFICE AT BASSA COVE.

For want of funds the work on the Church has ceased. He needs money to erect the walls, and put on the roof, which has to be done before the *rains* set in, otherwise the work will have to be done over. Next November and December will be the time to begin, and he hopes that friends will come forward and help him to roof the Church at once.

DAY-SCHOOLS.

The School in charge of Mr. J. J. Blyden, candidate for Orders, still gives encouragement and hope. Forty pupils are enrolled. The school books sent by the Committee have been of great service. He hopes soon to raise this School to the standard of a High-School.

SUNDAY-SCHOOL.

The pupils at Bassa Cove are increasing in number and improvement. Several of them are hopeful candidates for confirmation. They show familiarity with the leading historical facts of the Old and New Testament. They need Scriptural Question Books on the Old and New Testament, and Hymn Books. A few small Prayer Books with the Additional Hymns would be of great service.

THE LINCOLN SETTLEMENT.

This Settlement on the banks of the St. John's River, eight miles up, founded by friends in Philadelphia, promises to be of great importance. The colonists sent there are of a proper character. In the immediate rear are large native towns. A catechist and teacher there would do

great good, both among the colonists and natives. Three hundred dollars annually will be sufficient to this good work.

REMARKS.

In every department of his labors the Missionary has great cause for thanks and praise. In every direction he hears the cry for Missionaries and teachers. May God raise up many faithful ministers and teachers, to preach and teach His truth to the millions here sitting in darkness. The seed sown by Bishop Payne and others, can never die. Agents will be raised up for this work; yes, in God's own time, the seed will take root downwards, and bring forth fruit upwards, to the glory and honor of His name.—“So shall my word be that goeth forth out of my mouth, it shall not return unto me void.”

FROM THE REPORT OF REV. N. T. DOLDRON (COLORED).

CONGO STATION, MONTSERRADO RIVER, *Aug. 4, 1869.*

It is now three months since I exchanged my former field of labor for the present one, by the direction of Bishop Payne. I have found it a much better field, inasmuch as the people are more ready and willing to be instructed, and there is a greater number of children. When I entered on my work I was welcomed by the people. On Sunday morning I was shown a dilapidated building in which I was to preach, and soon learned that it belonged to the Methodists. I had a fair congregation of adults and children and they were interested and attentive. I established a Sunday-School, having twenty children and fourteen adults; I informed them that I should open a day-school for all who would attend. I have done so, and have twenty-two children. It exhibits the features of a ragged school, however, more than any other; but, the children are learning, and often come through the rain to school. The parents say, “we want you to teach our children to read God's Book.” “God has sent you to give light to us and our children”—“God has given you the whole Congo town to preach to”—“We are poor and our children need clothes, but, you will soon have the parents with their children.”

If the want of clothes prevents them from coming to church and school, will not some kind friends send them second-hand articles with which to clothe them? These poor Congoes are in great need.

We shall be destitute of a place of worship and school-room soon. I am now paying two hundred and fifty (250) dollars for a room for the church and school, as there is no other that is suitable.—What shall we do?

AN INTERESTING LETTER FROM AFRICA.

The following paragraphs are taken from a letter recently received

from the Superintendent of St. Andrew's Mission Sunday-school, Buchanan—Mr. J. S. Smith. This Mission is under the charge of Rev. J. K. Wilcox. Mr. Wilcox, and Mr. Smith are *Liberians*, and manifest ability and earnestness in their work.

BUCHANAN, LIBERIA, *June 21, 1869.*

The people in the several settlements of our country are quite deficient in their organizations and operations for want of regular training, so that more care, attention and effort have to be employed in our Sunday-schools to give further directions to the minds, dispositions and habits of our youth, than under more favorable circumstances; and it becomes necessary to resort to new and varied expedients to excite and keep up a lively interest in the school.

We are happy to state that the small donations—books, papers, &c.—that we receive from time to time, from the United States, have contributed, in no small degree, to impress our scholars with the importance of Sunday-schools, and convince them that there are great and good men who appreciate the attention that they pay to the Sunday-school, and their humble efforts to grow up as olive plants in the House of the LORD; and, that though thousands of miles intervene, they watch with solicitude their feeble efforts.

Surrounded as we are by gross darkness and hoary superstitions which the children of the forest impart with ease and rapidity, it becomes necessary for us, more so than in a civilized country, to provide for our children innocent and proper amusements; for children will amuse themselves, and if we do not provide civilized plays and pastimes, they are in great danger of learning heathen and devilish ones, as the sons of the forest stand ready to teach them *their* plays and tell their legends. The magic-lantern, microscope, and other kinds of apparatus, will tend to captivate and improve the mind of our children, make them love the schools that afford them so much pleasure, and draw the children of the natives to us, and cause *them* also to become attached more to our amusements than to their own, and so abide with us.

By the distribution of prizes and a special effort to make our celebrations as impressive as circumstances will admit, we have succeeded in gaining the attention of the children of this community; and we hope that we will be able to keep up this interest by the assistance of our American friends. Presents of choice toys and play-things for children that behave well, and books with precious lessons calculated to enlarge their minds and improve their hearts, are needed; some small musical instruments and musical works as prizes, would have a magical effect on our children; of course, as we get their attention, we impress upon them their duty to pay their tithes and offerings; and, so to act, that "each to-morrow shall find us further on than to-day."

It may be that I have drawn too dark a picture of the unrestrained influence of the aborigines on our children; but, whether it is fictitious or real, the image "gaunt and tall" often appears before me. Be this as it may, the position of the youths of our country is peculiar. With their deficient qualifications, they have to go out in the interior as factors, pedlars, &c., to seek employment in the depths of heathenism, and there encounter influences that the exclusive Jews could not withstand, and other influences of a detrimental character to which they are subject—the enervating effect of a tropical climate which inclines to ease and inactivity, or to irregular, spasmodic action which exhibits itself in men, women and children, as regards labor or amusement. Then, there is quite a sickening monotony in Liberian affairs that needs to be broken by having something going on in our civilized settlements, that will draw our sons who are in the country towards their home; hence, the need of every appliance to make our festive days as impressive as possible.

We need the most active agencies to excite our youth to noble aspirations, and to quicken their energies and to elevate their minds, that they may be prepared to enter on the great work that lies before them.

GENERAL MISSIONARY INTELLIGENCE.

CHINA.

THE MEMORY OF THE GREAT WRONG.—The Rev. J. R. Wolf, a Church of England Missionary of long experience in China, writes home as follows:—

"There is not a particle of truth, as far as my experience goes, in the statement that the Chinese people are opposed to the propagation of Christianity, or dislike the Missionaries simply because they are such. There is, however, one thing which the Chinese people dislike, and which has tended more than anything else to produce hatred for foreigners, and cause misery and ruin to multitudes of the Chinese people themselves; and that one thing is the act of the British Government in compelling the Chinese people, at the point of the bayonet, to buy the opium, when they most virtuously and patriotically protested against it. I have invariably found in my journeys through the country that this act of the British Government is remembered with deep and lasting hatred by all classes of the people, and is handed down from father to son as one cause why the English should be held in everlasting hatred and contempt. I have as invariably found that the shyness and suspicions with which foreigners are generally regarded, disappear, to a great extent, when the people discovered that I was a Missionary, and that my only object was the propa-

gation of Christianity. I have travelled through a great part of this province where foreigners have never been seen before, and have made frequent tours throughout this prefecture, preaching and teaching wherever I came, and have never yet discovered, what some people in England appear to have found out, viz., that the Chinese people have a most inveterate dislike to the propagation of Christianity among them. I again assert, the greatest barrier to my usefulness and success as a Missionary among the Chinese, and the most formidable obstruction to a good understanding, or the exercise of friendly feelings on their part towards me as a foreigner, I found to be the memory of the great wrong which was inflicted on their country by the British Government with respect to the opium. I have no doubt others could state the same experience. This is mine, and I think it my duty at this time to state it to the Committee. Let the supporters of Missions in England be assured, notwithstanding what is said to the contrary, that the Chinese, as a people, are by no means unfavorable to the propagation of the 'Religion of JESUS CHRIST' in the midst of them."

ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from September 1 to October 1, 1869 :

VERMONT.

<i>Enosburgh</i> —Christ.....	\$1 14	
<i>Factory Point</i> —Edward L. Wyman.....	2 00	
<i>Sheldon</i> —Grace.....	22 03	
<i>Woodstock</i> —R. R.....	1 00	\$26 17

MASSACHUSETTS.

<i>Cambridge</i> —Rev. Dr. Stone's S. S., per Miss Mary K. A. Stone, for Rev. Y. Kiung Ngau.....	36 00	
<i>Northampton</i> —St. John's.....	20 35	
<i>Sheffield</i> —Christ.....	15 00	71 35

RHODE ISLAND.

<i>Providence</i> —Grace, Mrs. L. Herlitz, for China.....	10 50	
" A friend.....	100 00	
" M. C. R.....	50 00	160 50

CONNECTICUT.

<i>Bridgeport</i> —St. Paul's.....	5 00	
<i>Hartford</i> —Good Shepherd, a mem- ber.....	40 00	
<i>Milford</i> —St. Peter's (of which from two S. S. classes, \$3.23).....	30 25	
<i>Naugatuck</i> —St. Paul's.....	5 00	
<i>New Haven</i> —J. S. Bromley.....	1 00	
" Mrs. W. S., \$1; Mrs. T. B., \$1; Mrs. P. P., \$1; Mrs. C. O., \$1; Mrs. P., 50c.; Mrs. F. T., \$1; Miss M. J. L., \$1; a thank offering, \$3.50.....	10 00	
<i>Norwich</i> —W. G. A.....	1 00	
" A friend.....	2 00	
<i>Poquettannock</i> —St. James'.....	6 00	
<i>Saugatuck</i> —E. B. M.....	1 00	
<i>Stamford</i> —Mrs. E. B. Benjamin, for Mexico.....	5 00	
<i>Willton</i> —A tithe.....	1 00	107 25

ALBANY.

<i>Ballston Spa</i> —Christ.....	13 00	
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<i>Potsdam</i> —Trinity, a member.....	\$10 00	
<i>Rensselaerville</i> —Trinity.....	5 75	
<i>Stockport</i> —St. John's, C. L.....	10 59	\$39 34

CENTRAL NEW YORK.

<i>Auburn</i> —St. Peter's, for Rev. Mr. Auer, Africa.....	46 20	
<i>Baldwinsville</i> —Grace.....	9 14	
<i>Big Flats</i> —St. John's.....	1 00	
<i>Clinton</i> —St. James'.....	4 68	
<i>Greene</i> —Zion.....	9 50	
<i>Holland Patent</i> —St. Paul's.....	2 50	
<i>Homer</i> —Calvary.....	16 39	
<i>Jordan</i> —Christ.....	9 00	
<i>New Berlin</i> —St. Andrew's.....	6 00	
<i>Norwich</i> —Emanuel.....	7 92	
<i>Oswego</i> —Christ.....	29 43	
<i>Owego</i> —St. Paul's, for Greece, \$12; General, \$14.20.....	26 20	
<i>Oxford</i> —St. Paul's.....	166 00	
<i>Paris Hill</i> —St. Paul's.....	3 20	
<i>Seneca Falls</i> —Trinity.....	21 26	
<i>Skaneateles</i> —St. James'.....	22 15	
<i>Syracuse</i> —St. Paul's, for Africa.....	56 58	
" St. James'.....	12 33	
<i>Utica</i> —Grace.....	10 00	
" Trinity.....	10 30	
<i>Westmoreland</i> —Gethsemane.....	1 00	
<i>Windoor</i> —Zion.....	2 00	472 88

LONG ISLAND.

<i>Brooklyn</i> —St. Mark's.....	31 00	
<i>Huntington</i> —St. John's, for Greece.....	22 75	
<i>Islip</i> —St. Mark's.....	10 00	
<i>Ravenswood</i> —St. Thomas'.....	20 00	
<i>Rockaway</i> —Trinity.....	11 48	
<i>Sayville</i> —St. John's.....	2 00	97 23

NEW YORK.

<i>Canterbury</i> —St. John's.....	5 00	
<i>Garrisons</i> —St. Philip's 5 cent coll.....	6 00	
<i>Haverstraw</i> —Trinity.....	6 41	
<i>Irvington</i> —A family miss. box....	50 00	

<i>Lithgow</i> —A communicant.....	\$5 00	
Rev. J. E. Lindholm, missionary.....	11 35	
<i>Marlboro'</i> —.....	4 85	
<i>Morrisania</i> —St. Ann's.....	30 00	
<i>New York</i> —St. Ann's 5 cent coll., per Miss Staley.....	7 00	
<i>Piermont</i> —Christ.....	81 40	
<i>Rhinecliff</i> —Church of Ascension.....	20 08	
<i>Saugerties</i> —Trinity S. S., for mis- sion school, Athens, Greece.....	9 83	
" Rev. J. J. Robertson, D.D., annual sub- scription to Africa..	25 00	
<i>Sing Sing</i> —Rev. C. B.....	10 00	
<i>Tarrytown</i> —Christ.....	40 76	
O. B.....	5 00	
Sigma.....	10 00	\$327 68

WESTERN NEW YORK.

<i>Clifton Springs</i> —Miss Rising, for Hospital at Shanghai.....	4 00	
<i>Niagara Falls</i> —A friend's miss'y box, for Rev. Mr. Hohing, China....	10 66	14 66

NEW JERSEY.

<i>Hoboken</i> —Trinity.....	27 79	
<i>New Brunswick</i> —Christ.....	17 84	
<i>Plainfield</i> —Mrs. W. P. H.....	5 00	
A friend, at Mrs. Hill's discretion.....	10 00	60 63

PENNSYLVANIA.

<i>Athens</i> —Trinity.....	10 00	
<i>Eddington</i> —Christ.....	10 00	
<i>Germantown</i> —Calvary.....	100 00	
<i>Great Bend</i> —Grace, for Hoffman Institute.....	11 00	
<i>Honesdale</i> —Grace (of which special from Mrs. F. M. Crane, \$12).....	50 00	
<i>Lancaster</i> —St. James', 5 cent coll.....	12 00	
<i>Mansfield</i> —S. E. M.....	1 00	
<i>New Milford</i> —St. Mark's, for Hoff- man Institute.....	2 80	
<i>Oxford</i> —Trinity Church.....	50 00	
<i>Philadelphia</i> —Jas. T. Allen, from S. S. classes, for Or- phan Asylum, Cape Palmas, \$12; gen- eral, \$3.25.....	15 35	
" Proceeds of Cape Fund, for educa- tion in Africa, per Bp. Stevens.....	42 00	
<i>Westchester</i> —Trinity.....	35 00	339 15

PITTSBURG.

<i>Blairsville</i> —St. Peter's.....	6 47	
<i>Brownsville</i> —Christ (of which from S. S., \$22), for Africa	51 60	
<i>Freeport</i> —Trinity.....	10 63	68 70

DELAWARE.

<i>Christiana Hund</i> —Christ, a mem- ber, \$50; 5 cent coll., \$40.61.....	90 61	90 61
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MARYLAND.

<i>Baltimore</i> —Cranmer Chapel.....	10 00	
<i>Cumberland</i> —Emmanuel (of which from S. S., for Rev. Mr. Auer, \$20).....	85 00	
<i>Frederick</i> —All Saints, 5 cent coll.....	50 00	
<i>Howard Co.</i> —St. John's.....	18 50	
<i>Leonardtown</i> —St. Andrew's.....	11 00	
<i>Prince George & Charles Co.</i> — St. John's Chapel	7 07	
Rev. J. Towles.....	4 33	
<i>Ball. & Hartford Co.</i> —St. John's, for Africa & China.....	3 60	
<i>Long Green</i> —Trinity, for Africa and China.....	43 50	
<i>Washington, D. C.</i> —St. Paul's.....	10 00	
<i>Rock Creek</i> —St. Paul's.....	30 00	
		273 00

VIRGINIA.

<i>Alexandria</i> —St. Paul's, for China.....	\$5 00	
<i>Coalsmouth</i> —J. M. Turner's miss'y box.....	80	
<i>Columbia</i> —St. John's, for Africa, \$2; China, \$2; Japan, \$1.....	5 00	
<i>Goodson</i> —Emmanuel, for support of the son of Faquaque, Monrovia.....	7 00	
<i>Marion</i> —E. G., for Japan, \$2.50; Little Gilmore's box, \$2.50; M. L., \$4.....	9 00	
<i>Petersburg</i> —St. Paul's. Rev. J. H. Wingfield.....	25 00	
<i>Richmond</i> —Rev. J. Peterkin.....	5 00	
<i>Weston</i> —St. Paul's.....	6 16	\$62 96

NORTH CAROLINA.

<i>Raleigh</i> —Miss'y boxes of C. V. B., \$1.50; K. P. B., \$1.05; T. H. B., \$1.03; H. B. B., \$1.11; S. C. B., 93c.; P. B. B., \$5.....	10 62	
<i>Wilmington</i> —St. Paul's, colored S. S., for Orphan Asy- lum, Cape Palmas, Africa.....	2 00	12 62

FLORIDA.

<i>St. Augustine</i> —Mrs. D. J. Triay...	1 00	1 00
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KENTUCKY.

<i>Frankfort</i> —A little girl, for China.....	25	
<i>Louisville</i> —Mrs. F. A. Pettit, for "Cavalla Messenger".....	7 00	7 25

OHIO.

<i>Chillicothe</i> —St. Paul's.....	6 50	
<i>Cincinnati</i> —Trinity.....	10 60	
<i>Cleveland</i> —St. Peter's.....	5 00	
<i>Massillon</i> —St. Timothy's S. S.....	25 00	
<i>Portsmouth</i> —All Saints, 5 cent coll	53 45	100 55

INDIANA.

<i>Mishawaka</i> —St. Paul's.....	6 00	6 00
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ILLINOIS.

<i>Chicago</i> —St. James'.....	70 46	
" St. John's.....	41 00	
<i>Joliet</i> —E. B. C.....	5 00	
<i>Rockford</i> —Emmanuel.....	15 00	131 46

IOWA.

<i>Davenport</i> —Through Rev. R. D. Brooke.....	3 00	3 00
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MICHIGAN.

<i>Algonac</i> —St. Andrew's.....	5 00	
<i>Ann Arbor</i> —St. Andrew's, a miss. box of a parishioner.....	10 82	
<i>Detroit</i> —Mrs. Tripler.....	1 50	
<i>Ionia</i> —St. John's.....	2 50	19 82

WISCONSIN.

<i>Waukesha</i> —A. Gibson.....	10 00	10 00
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MISSOURI.

<i>Sedalia</i> —Calvary.....	4 85	4 85
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MISCELLANEOUS.

Interest on Trust Funds.....	1400 00	
Mrs. S. A. Ayres.....	1 00	
For Japan.....	0 25	
A friend.....	1 00	
Do.....	1 00	
Rev. J. Liggin's account, Japanese books.....	114 75	1518 00

LEGACIES.

<i>Poughkeepsie, N. Y.</i> —Est. of Alice A. Knill, one-half.....	2500 00	2500 00
		\$6,526 66
Amount previously acknowledged...		81,815 25
Total from Oct. 1, '68, to Oct. 1, '69..		\$88,341 91

Commission

OF

Home Missions to Colored People.

NOVEMBER, 1869.

OUR ANNUAL REPORT.

WE give below a few extracts from the Annual Report of our Commission, made to the Board of Missions at the late Annual Meeting. We do not deem it necessary to give it entire, as it will appear in the published Proceedings of the Board, and as all the principal facts stated therein have already been made known in this periodical.

In presenting their Fourth Annual Report, the Commission of Home Missions to Colored People come before the Board of Missions with mingled feelings of sadness and hopefulness. Of sadness arising from the sore loss which they have experienced in the sudden death of their much honored and beloved brother, the Rev. Charles Gillette, D.D., the Secretary and General Agent of the Commission, and from the consequences which this loss brought with it, in the derangement of their plans, and in the necessary transfer of his work to others, lacking, of necessity, the wisdom and the knowledge which his large experience, unwearied industry, and great ability had given him.

But this is not the only source of our sadness. There is another, not alleviated, as is the former, by the thought of the sovereignty and goodness of Him who called a faithful servant to his rest. It is the apathy of Churchmen in regard to the Christianization, elevation, and salvation of the millions for whose interests this Commission has been appointed to labor—an apathy shown by the very limited number of Parishes who have made collections in its behalf, and by the meagre sums which have, in most cases, been contributed. Four hundred and three Parishes have sent in their offerings out of our twenty-four hundred—or, striking off one-third as perhaps not in a condition to make collections—out of our sixteen hundred Parishes. The amount contributed by the Parishes who have responded to the appeal of the Commission, is about seventeen thousand dollars—less than nine cents for each communicant in the sixteen hundred

Parishes able to make an offering in behalf of the regeneration of the African race in our midst. That after four years of labor and toil on the part of the Officers and Executive Committee of this Commission, such apathy should exist, is, indeed, most saddening to our hearts. The Mission encounters no opposition. Not a word is said in derogation of our work. Not a hand is lifted to oppose us, either at the South or the North; either by one school of politics or another. And all sections of the Church are in this respect agreed, that this Commission is attempting to do a great and a most important work, and ought to be efficiently sustained. And yet so little is done. Were it not that your Commission believe this work to be of God, and one which, therefore, cannot rightly or safely be abandoned, they would, in their sorrow and depression, not unmixed with indignation, in view of the miserable pittance which is doled out to them by Churchmen, throw up their offices, and counsel this Board to relinquish the Mission. But this may not be. Duty to God, duty to the Church, duty to man, alike forbid it. The Cross is placed upon our backs by Him who for us hung thereon, and for us died thereon, and therefore must not be thrown off in impatience, or allowed to drop off in despair. It must be borne, looking to that blessed and gracious LORD for the requisite strength and patience, until He is pleased to remove it, by making "His people willing" to do this work "in the day of His power." And in the trust that He will, by His Spirit, change the hearts of many in this respect; in the encouraging and blessed results of the labors of their Missionaries and teachers during the past year; in the wide field of labor opened to us; in the earnest desire of our brethren at the South, of all orders and classes, for the continuance of our work; while we are saddened we are hopeful. Perplexed, we are not in despair. Cast down, we are not destroyed.

FINANCES.

At the commencement of the present fiscal year, the indebtedness of the Commission was between four and five thousand dollars. This deficit was occasioned, not by any material diminution of the receipts for the previous year, as compared with that which went before it, but by an increase of appropriations beyond that of the year preceding, in response to very urgent calls upon the Executive Committee, and especially by the appeal from Charleston to assume the responsibility of the support of the Principal and Teachers of the School established in that city, under the authority of a Board appointed by the Convention of the Diocese of South Carolina. To this object the sum of seven thousand dollars was appropriated, in the belief that the Church at the North, when the facts were laid before it, would cheerfully sustain the action of the Executive Committee and increase its contributions. The result showed that the belief was not well founded, as the receipts into the treasury for the year did not go beyond those of the previous year.

And so, at the end of the year, the Committee found themselves in debt the sum above named. Nearly two thousand dollars of this amount were due to the teachers for work actually done, and two thousand four hundred dollars were due to the Treasurer, who had resigned his office, and desired the repayment of his advances. The trying embarrassment of the Executive Committee, under this state of things, was augmented by the fact that, until the close of the Triennial Meeting of the Board of Missions, at the very end of October of last year, it was impossible for them, in the uncertainty of the action of the Board touching the Commission, to make any arrangements for the present year, or to take any steps for the ingathering of funds. Immediately after the adjournment of the Board, and under their instructions, the Executive Committee was organized and commenced their labors. The late Secretary and General Agent devoted himself with his unwonted ability, and with great industry and zeal, to the duties of his office. But, alas! only four short months were allowed to him in which to work, and on the 6th day of March, called by the MASTER, he rested from his labors. That the salary of the office might go to his widow and children, its duties were undertaken by the Chairman and the Corresponding Secretary for two months until the first of May. At that time, the Executive Committee did not feel satisfied, in the embarrassed state of the finances and under one of the Resolutions adopted by the Board at the Triennial Meeting, to choose a successor with the salary before allowed. They therefore appointed the assistant to the late Secretary, the Rev. Wellington E. Webb, as Office Secretary, and committed the other duties of the office to the Chairman and Corresponding Secretary, who consented to take them for the residue of the year. Mr. Webb's previous experience in the duties of the Home Office, conjoined with his industry and fidelity, have made him a most valuable officer. Of course, any extended personal agency, for the solicitation of funds, could not be attempted under the arrangement thus made, but, as far as was practicable, this has been done; which by private appeals, as well as through the pages of *The Spirit of Missions*, the claims of the Commission to confidence, sympathy, and support have been sedulously urged. The result has been that \$18,333.39 have been received into the treasury. The Pennsylvania branch of this Commission have been greatly crippled, also, in their work during this year by debt and the want of funds. Their receipts have been \$2,497.98, which, added to the sum received by the Commission, makes the amount contributed by this Church to the African Home Mission, \$20,831.37. The indebtedness of the Commission on the first of October was \$4,555.84.

Mention has already been made of the resignation of the Treasurer, Stewart Brown, Esq., at the close of the last year. A successor was not speedily or easily found. At length, on the 28th day of January last, Mr. Edward Haight, President of the Bank of Commonwealth, New York,

having consented, at the earnest solicitation of members of the Commission, to accept the office, was appointed the Treasurer, and entered upon his duties. The retiring Treasurer made a donation of five hundred dollars to the Mission, for which, as well as for his faithful service and many kind offices, he received the cordial thanks of the Executive Committee, and will long be remembered by them with gratitude and respect. The value of the property at the South held by the Commission is estimated at \$43,320.

ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums from September 1st, 1869, to October 1st, 1869:

VERMONT.		DIOCESE OF ALBANY.	
<i>Sheldon</i> —Grace Church.....	\$ 8 69	<i>West Troy</i> —Trinity Church.....	\$15 00 \$15 00
<i>Factory Point</i> —E. L. W.....	2 00	NEW JERSEY.	
<i>Gulford</i> —Christ Church.....	6 00 \$16 69	<i>Freehold</i> —L. S. V.....	5 00 5 00
MASSACHUSETTS.		PENNSYLVANIA.	
<i>Boston</i> —Church of Our Saviour....	23 50	<i>Lancaster</i> —A. E. H.....	1 00
St. Mark's Church.....	40 00	<i>Mansfield</i> —S. E. M.....	1 00 2 00
<i>Medford</i> —Grace Church.....	30 00	DISTRICT OF COLUMBIA.	
<i>Dorchester</i> —A Member of St. Mary's Parish.....	5 00 98 50	<i>Washington</i> —Freedmen's Bureau.....	90 00
RHODE ISLAND.		Freedmen's Bureau, for schools in Kentucky.....	850 00 940 00
<i>Providence</i> —M. C. R.....	50 00 50 00	OHIO.	
CONNECTICUT.		<i>Cleveland</i> —Grace Church.....	27 34
<i>Quakers' Farms</i> —Christ Church....	12 08	St. Peter's Church.....	5 00
<i>Monroe</i> —St. Peter's Church.....	8 00	<i>Zanesville</i> —Infant School of St. James' Church.....	15 00
<i>South Glastenbury</i> —St. Luke's Church.....	5 50	<i>Columbus</i> —J. N. Whiting.....	5 00
<i>Greenwich</i> —Christ Church.....	27 10	<i>Wakeman</i> —Mr. J. A. B.....	2 50 54 84
<i>Northford, N. H. Co.</i> —St. Andrew's Church.....	4 00	MICHIGAN.	
<i>New Haven</i> —Miss Butler, Canfield Orphan Asylum....	20 00	<i>Ann Arbor</i> —St. Andrew's Church.....	12 05
<i>Wilton</i> —St. Matthew's Church.....	5 00	<i>Detroit</i> —Fort Wayne, through Rev. Mr. Fitch.....	1 00 13 05
<i>Wilkinsonville</i> —St. John's Church.....	3 00 84 68	IOWA.	
NEW YORK.		<i>Davenport</i> —Through Rev. R. D. Brooke.....	2 00 2 00
<i>New York</i> —O. B.....	5 00	CALIFORNIA.	
Sigma.....	10 00	<i>Stockton</i> —St. John's Church.....	10 00 10 00
<i>Garrisons</i> —Mr. and Mrs. W. M.....	50 00	MISCELLANEOUS.	
<i>Harlem</i> —St. Andrew's S. S.....	84 58	Through Miss Aiken, for St. Stephen's colored Church, Petersburg.....	100 00
<i>West Farms</i> —Grace Church.....	8 57	Anonymous.....	1 00 101 00
<i>Sing Sing</i> —Trinity Church.....	35 00		\$ 1,625 28
Rev. C. B.....	10 00 203 15	Amount previously acknowledged...	16,708 11
CENTRAL NEW YORK.		Total.....	\$18,333 39
<i>New Berlin</i> —St. Andrew's Church.....	25 37 25 37		
LONG ISLAND.			
<i>Islip</i> —St. Mark's Church.....	4 00 4 00		

Supplies: One package of Bibles and Testaments from American Bible Society, valued at \$32.50. During the year, 44 bbls., boxes, and packages (including books), have been received by the Commission, and distributed in various parts of the South. Also between 400 and 500 Prayer Books.

PENNSYLVANIA BRANCH.

To balance in Treasury September 30, 1868.....	\$ 52 04
Beceipts from Parishes since October 1st, 1868, to October 1st, 1869.....	2,395 96
To cash received—sundry individual donations and annual subscriptions....	677 98
To cash received from individuals, special for Petersburg Church and School.....	72 00
To cash borrowed in 1869.....	313 00
	<hr/>
	\$3,410 98
To balance in Treasury, September 30, 1869.....	\$221 01